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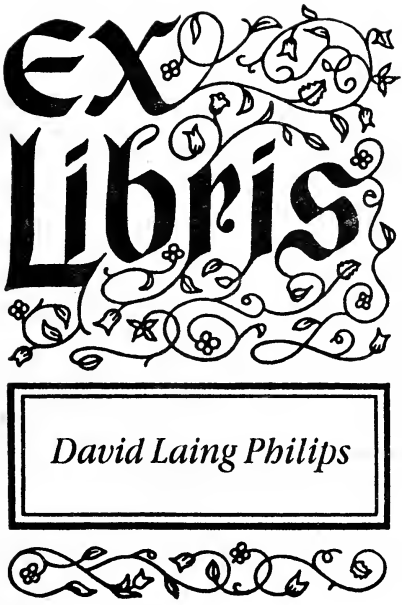

THE CERTAINTY OF THE WORLDS of SPIRITS.

And Consequently,

Of the Immortality of Souls.

Of the Malice and Misery of the Devils, and the Damned.

And of the Blessedness of the Justified.

Fully evinced by the unquestionable Histories of Apparitions, Operations, Witchcrafts, Voices, &c.

Written as an Addition to many other Treatises, for the Conviction of Sadduces and Infidels.

By *RICHARD BAXTER.*

Eph 6. 12. *We wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against Spiritual Wickednesses in high Places,* (in Celestials.)

Matth 8. 31, 32. *The Devils besought him, saying, If thou cast us out, suffer us to go away into the Herd of Swine. And he said, Go.*

Luk. 10. 18, 20. *I beheld Satan, as Lightning, fall from Heaven: But in this rejoyce not, that the Spirits are subject to you: But rather rejoyce because your Names are written in Heaven.*

Heb. 2. 14. *Are they not all* (the Angels) *ministring Spirits, sent forth to minister for them who shall be Heirs of Salvation?*

LONDON, Printed for *T. Parkhurst* at the *Bible and Three Crowns* in *Cheapside*, and *J. Salusbury* at the *Rising Sun* near the *Royal Exchange* in *Cornhill*, 1691.

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THE PREFACE.

IT seemeth hard to unruly Minds, that God should keep Intellectual Souls, so strange to the unseen World of Spirits; that we know so little of them, and that our Knowledge of them, is no more by the way of sense: But there is in it, much of Gods Arbitrary Soveraign Power, and much of his Wisdom, and much of his Justice, and also of his Love.

1. It pleased him to make Variety of Creatures: What harmony would there be without Variety? were there nothing but Unity, there would be nothing but God. And various Creatures, must have a various Situation, Reception and Operations: The Fishes must not

dwell in our Cities, nor be acquainted with our Affairs.

2. We here dwell in Fleſh, in Bodies organized for the Souls Receptions and Perceptions, and Operations: And the Wiſdom of God doth ſuitably diſpoſe of his Communications, and give us that meaſure of Light, which is agreeable to our State: The Sun muſt not ſhine on the Infant in the Womb, nor muſt he there ſee our Buildings and Tradings, and Buſineſs in the World.

3. We have Light here, that is proportionable to our work and intereſt: So much as is neceſſary to our knowing of our ſelves, and our God and Governour, and our *Duty*, and all thoſe hopes that are our neceſſary Motives thereto. Men that will but obſerve the *Operations* of their Souls, may competently know what a Soul or Spirit is: And Men that will but open their Eyes, and conſiderately look about them, may as certainly know that there is a God, as they can know that there is any Being: And Men that cannot but difference Moral Good and Evil, and that know the Duty of Children

Children to Parents, Subjects to Rulers, and Neighbours to Neighbours, may know their Duty to God, and that the performance of it shall not be in vain: And if Men will not know all this which they may know, it is just with God to leave them to their chosen darkness, and not to know that which further might be known. It is a dismal case to have a Soul that will not know it self, to be what it is, till utter Misery convince him.

4. And the God of Love maketh Advantage of our not-seeing the World of Spirits, for our Exercise of our higher Intellectual Faculties, by a Life of Faith; And *Intuition* (a Nobler sort than our present Eye-sight) will be seasonable, and soon enough when ripeness hath made us ready for it. We shall not need all the Organical parts of the Eye, which *Galen* admiringly describeth, for our Glorious sight. And to see Devils and other Spirits ordinarily, would not be enough to bring our Atheists to the saving Knowledge of God, without which all other Knowledge is vain. They

that doubt of a God (the most perfect, eternal, infinite Being) while they see the Sun and Moon, and Stars, the Sea and Land, would not know him by seeing Created Spirits.

As to the Originals of this Collection, it had its rise from my own, and other Mens need. When God first awakened me, to think with preparing seriousness of my Condition after Death, I had not any observed Doubts of the *Reality* of *Spirits*, or the *Immortality* of the *Soul*, or of the Truth of the *Gospel*: But all my doubts were about my own Renovation and Title to that Blessed Life. But when God had given me peace of Conscience, Satan Assaulted me with those worse Temptations: Yet through Gods Grace, they never prevailed against my Faith: Nor did he ever raise in me the least doubt of the *Being*, and *Perfection of God*; nor of my Duty to *Love*, *Honour*, *Obey*, and *Trust* him: For I still saw that to be an *Atheist* was to be mad.

But I found that my Faith of Supernatural Revelation, must be more than a *Believing Man*, and that if it had not a firm

a firm Foundation, and rooting, even *ſure Evidence* of *Verity, Surely Apprehended*, it was not like to do thoſe great works that Faith had to do, and to overcome the World, the Fleſh and the Devil, and to make my Death to be ſafe and comfortable. Therefore I found that all confirming helps were uſeful; and among thoſe of the lower ſort, Apparitions, and other ſenſible Manifeſtations of the certain exiſtence of Spirits of themſelves Inviſible, was a means that might do much with ſuch as are prone to judge by Senſe. The uſes hereof I mention before the Book, that the Reader may know that I write it for *Practice*, and not to pleaſe Men with the Strangeneſs and Novelty of uſeleſs Stories.

It is no ſmall number of Writers on ſuch Subjects that I have read, it's near threeſcore years time from the firſt occaſion: And finding that almoſt all the Atheiſts, Sadduces and Infidels, did ſeem to profeſs, that were they but ſure of the Reality of the Apparitions and Operations of Spirits, it would cure them, I thought this the moſt ſuitable help for them,

that have sinned themselves into an incapacity of more Rational and Excellent Arguments. And I have long feared, lest secret unobserved defectiveness in their Belief of the Immortality of the Soul, and the truth of the Scripture, is the great cause of all Mens other defects: There lieth usually the unsoundness of Worldly Hypocrites, where it is prevailing, and thence is the *weakness* of Grace in the best, though it prevail not against their Sincerity.

By which Motives I did (though it displeased some) make it the *Second Part of my Book called the Saints Rest*: And afterward provoked by *Clement Writer*, I did it much more fully in a Book called the *Unreasonableness* of *Infidelity*: And after that, provoked by the Copy of a paper dispersed in *Oxford*, (said to be Dr. *Walkers*) questioning the certainty of our Religion, and seeing no answer to it come from the University Men, I wrote yet more Methodically of all, in a Book called the *Reasons* of the *Christian Religion*: And after added a small Discourse called *More Reasons*

Reasons for it, provoked by one that called himself *Herbert*, in which also I answered the Lord *Herbert*, *de veritate*: And since then, a nameless Sadduce hath drawn me to publish an Answer to him: And in my *Life of Faith*, and other Books, I have handled the same Subject: All which I tell the Reader, that he may see why I have taken this Subject as so necessary, why I am ending my Life with the publication of these Historical Letters and Collections: Which I dare say have such Evidence, as will leave every Sadduce that readeth them, either convinced, or utterly without excuse.

Surely the certainty of so great a change of our place, State, Company and Works, as Death will certainly and quickly make, should possess every Man that hath the use of Reason, with such serious Thoughts, Affections and Diligence, as is quite contrary to a Diverted, Careless, Sloathful, Worldly, Sensual and stupid Mind and Life.

How speedily shall I see the World that I have read of, and Preached, and talk'd

talkt and written of? O! What a difference will there be between my now hearing of frightful Apparitions, and prodigious Acts of Spirits, and that sight or knowledge of all their State and Affairs; which I shall have, and now am going to. The sight of Devils and Damned Diveses, and unholy Souls, will hereafter be no Rarity; and if my Soul must pass through the airy inferior Region, where these Miserable Spirits now inhabit, it will not be as dangerously Assaulted by them, but in Triumph: For I know whom I have trusted, and into the hands of him do I commit my Spirit, who hath conquerred Death and Devils, and is now the Glorified Lord of all, and can use them at his pleasure. And those Angels that rejoice at the Repentance of of a *Lazarus*, and now are Ministring Spirits for his safety, will be ready in Obedience to our Lord, to convey his Soul to *Abrahams* bosom: Yea, to be that day with Christ in Paradise.

He

He that chaineth up theſe Devils, that they moleſt us no more as their Malice doth deſire, will make our paſſage ſafe through all their envy and defiled Regions.

But ſeeing it is the free will of Man that giveth the Devils their hurting power, and they can do us no harm, nor make us ſin, without our own conſent or yielding: O! With how careful and conſtant and reſolved watchfulneſs ſhould we live? And how deſervedly may every prayerleſs ungodly Family and perſon, be left for a prey to this devourer. And indeed he hath already hurt them more by blinding and hardening their Hearts, than a thouſand haunting Apparitions could of themſelves have done.

And when Excellent *Zanchy* hath ſaid ſo much to prove, that it is by his very contiguous ſubſtance, that the Devil doth work on Soul and Body, how dreadful ſhould Temptations and Sin be to us, if we would not have the very ſubſtance of Devils dwell in us? And why do any think it

it ſtrange to read ſo much of Poſſeſſions and Diſpoſſeſſions in the Goſpel.

Lord Jeſus let me Finiſh my Courſe with joy: And then receive my Spirit. *Amen.*

1 *July*, 10. 1691. *Richard Baxter.*

The

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AN

CHAP. I.

Of the great and weighty Uſes of theſe Hiſtories of Spirits, and their unuſual Appearances and Works.

§. 1. I Have written this Collection only as an Addition to ſufficient Proofs of inviſible Powers or Spirits, and their Actions towards Men, which many in full Treatiſes have already given the World; becauſe how convincing ſoever thoſe Diſcourſes be, Multitudes bred up in Idleneſs and Senſuality, and thereby drowned in Sadduceiſm and Beſtiality, never ſee thoſe Books; nor will the Devil conſent that they ſhall have ſo much Wit and Care of their future State, as to make that diligent Enquiry after ſuch Things as the Importance of the Matter doth require: Nor will they read them, if they have them; nor believe the fulleſt Evidence, though they read it; pretending that of Perſons and Things ſo long ago, and far off, they can have no Aſſurance, not knowing what Fallacies may intervene.

Therefore I have chosen many near to them, both for Time and Place; of which, if they think their Souls worth so much Labour, they may enquire to Satisfaction.

§ 2. Though I have taken many out of Foreign most credible Physicians, and some from other Historians, yet, that I may not transcribe too much, I desire them that need yet fuller Information, to read especially *Bodin* and *Remigius*, two Judges who condemned Multitudes of Witches themselves, and *Paul. Grillandus*, and *Sprangerus*, and the *Mallei Maleficorum*, and *Zanchy de Angelis & Dæmon.* and *Danæus*, *Joseph Glanvile* with Dr. *More*'s Notes, especially the Story in the West of *Scotland*, near like that most convincing one of the Devil of *Mascon*; and Dr. *More* of Atheism; and Mr. *Increase Mather*, and his Son Mr. *Cotton Mather* of *New England*, their two Books of Witches, of which, the latter hath most convincing Evidence; and Dr. *Sinclare*, a *Scot.*

§ 3. I confess, it is very difficult to expound the Causes of all mentioned in these Histories: But prove Matters of fact must not be denied, but improved as well as we can. And I confess, very many Cheats of pretended Possessions have been discovered, which hath made some weak, injudicious Men think that all are such. Two sorts of Persons

Persons have oft been found Deceivers: 1. Persons prepared and trained up purposely by Papists Priests, to honour their Exorcisms. You may find in print the Story of the Boy of *Bilson (Petrius*, who afterwards I heard turned Quaker at *Bristol)* detected and shamed by Bp. *Morton* himself. Many such abroad are recorded. 2. Lustful, Rank, Girls and young Widows, that plot for some amorous, procacious Design, or have Imaginations conquered by Lust: Though, I think, when they come to a *Furor uterinus*, Satan oft sets in.

But he forfeiteth the Benefit of his own Eye-sight, who thinks that none see, because some Beggars counterfeit Blindness.

§ 4. The Instances tell us, 1. That the State, Converse, Policy, Laws of the Aerial World, or Regions, are much (though not wholly) unknown to us here. 2. And so is the Natural State of the departed Souls of wicked Men, as to their having *Bodies*, or no *Bodies*, their Power, their Wits, their Motions, and Passions. 3. And also whether they be proper Devils when joyned with them, or of another Species. 4. And 'tis hard to know by their Words or Signs, when it is a Devil, and when it is a Humane Soul that appeareth. 5. Yea, it is oft hard to know whether it be the Soul of a good Person, or a bad. 6. And consequently, what di-

ſtance there is in their Habitations. 7. Yea, and oft whether it be a good Angel, or a bad, ſeeing bad ones may do good deceitfully, or by Conſtraint. 8. And 'tis unſearchable to us, how far God leaveth Inviſible, Intellectual Powers to Free Will about inferiour things; ſuſpending his predetermining Motion, though not his general Motion and Concourſe. 9. Yea, we are not fully certain whether theſe Aerial Regions have not a third ſort of Wights, that are neither Angels, (Good or Fallen,) nor Souls of Men, but ſuch as have been there placed as Fiſhes in the Sea, and Men on Earth: And whether thoſe called *Fairies* and *Goblins* are not ſuch.

But as all theſe, and more ſuch, are unknown to us, ſo God ſeeth it meet for us that it ſhould be ſo, and we ſhould not ſo much as deſire or endeavour that it might be otherwiſe.

§ 5. But we may know, (which muſt ſuffice us,) 1. That no Spirits can do any thing, but by God's Will or Permiſſion. 2. And that God will never permit them eventually to fruſtrate his Love and Mercy to his People, nor to break any one of his Promiſes to them. 3. And that good Spirits are Servants, and evil Ones Slaves to Jeſus Chriſt, our Redeemer, and ſhall not fruſtrate his Grace and Undertaking. 4. It

is

is surely a wicked sort of Spirits that delight to do Mischief, and that lye and deceive Men, and that are ambitious to be worshipped, and to have Men's Souls and Bodies in their power, and make killing and damning Men their Work: 'Tis evident that their Knowledge and Misery hath not yet changed them by Repentance, and made them better. 5. 'Tis evident that they are Enemies to God, and to Jesus Christ; for their whole Design is against them, and against sanctifying, saving Work. 6. It is plain that they know that Man hath another Life to live: Their Works attest the Immortality of our Souls, and the Truth of Christianity, in that they maliciously do so much against them: They urge Men to renounce God and Christ, and his Commandments and Worship, their Baptism, and all true Service of God: They urge Persons to sell their Souls to them, and to forsake all that tends to save them. Their Importunity to destroy us, should teach us the Need of the greatest Care and Diligence for our Salvation. 7. It seemeth plain that they are now of a low and base Condition of Nature, in that they seek such sordid Employments about Graves and Corps, and multitudes of sordid, trivial things. 8. And it seems that they dwell near us, in the Air, Earth and Sea, and not in the higher glorious Regions. 9. And it

is apparent that they have a natural Strength, and Ways of working, unknown to us, by the Wonders that they do. 10. It is very like that the Souls of wicked Men now dwell with them as they must do for ever, and are like them. 11. I think it most likely, that when Witches, Men and Women, confess their filthy Lying with Devils, that it is done more to exercise the Lust of the Witch than of the Devil: And that sometimes he doth it by a Body of gross Air, and sometimes may gratifie the Lust of one Witch on another, or on a tempted ignorant Wretch. He that can bring a Witch in without opening the Door, can bring such an one (Male or Female) into another's Bed. 12. It is not impossible that wicked Souls may carry with them hence their filthy Inclinations, and Desire to use them. 13. It is plain that Devils and wicked Souls are not yet in the utmost of their Misery, but are reserved in Chains to the Judgment of the great Day of Christ: Such joking, and dallying, and whistling, as the Devil of *Mascon*, and many other used, shew this. 14. It is clear, that whether you call it [in *State*, or *Place*,] (I think both,) the blessed Souls and Angels are far above these, in a higher World or Region, and no wonder if they appear more rarely to Men on Earth. 15. Yet Angels can be here, and do their Office for us, without such Descent as shall abate their Joy and Glory;

Glory; and why not bleſſed Souls too, if they ſhall be equal with Angels? The Sun can enlighten every Eye here, without loſing its higher Reſidence. 16. When revengeful things are done, (as on Murderers, Defrauders, &c.) it ſeems to be from the revengeful Wrath of ſome bad Soul, eſpecially when it is about Money or Lands, it ſeemeth to ſavour of the Worldly Mind: Yet it is uncertain whether it may not be from the Juſtice of God, and governing Angels, ſending the Evil Spirits on ſuch Errands. A Hawk and a Hound are fitter Meſſengers to deſtroy, than a Dove or a Lamb. 17. When a Genius ſheweth ſome Kindneſs to the Soul, (as his that I mentioned, that knocketh at his Bed's Head, and about him, after every time that he is drunk; and one that *Bodin* mentioneth, that was ſtricken when he ſaid or did amiſs,) it is uncertain to us, whether it be a good Angel, or the Soul of ſome former dear Friend, that procureth this Leave, to try to turn and ſave the Sinner: Or whether Chriſt and Angels force Satan to do it againſt his Will. 18. Though the unquenchable Fire which is to follow will ſhew the utmoſt Severity of God's Juſtice, there is ſome ſignification of his Mercy to the Wicked, in ſuſpending it ſo far, as to allow them ſuch a Condition as many of theſe Apparitions ſignifie by their Words and Deeds. 19. Yet here is no-

thing to encourage their Opinion, that think ſuch Souls or Demons are but *in via*, and have another Day of Hope, and Means to uſe, in poſſibility of Salvation: And though many are ſaid to have begged of the Living for Maſſes and Prayers, it is liker to prove a Diabolical Cheat, to promote Superſtition, than that there is a Purgatory-State of Hope. 20. Thoſe that are tempted to think that Souls are all one, and that Individuation is only by Corporeal Matter, and that Individuation ceaſeth at Death, are by all theſe Examples fully confuted: Devils and wicked Souls have their Numerical Individuation, and therefore no Godly Perſon need to fear the Loſs of it. Either it is good or bad for us: If *good*, ſhall the Wicked and Devils have it, and not the Godly? If *bad*, why ſhould it be deſired? Angels are Individuals, and ſhall not our Souls?

§ 6. Theſe great Benefits we may get by the right Uſe of theſe Hiſtories, and ſuch others.

1. We may learn to admire that Frame of Divine Government, that hath Creatures ſo various to rule and order, and maketh one beautiful Frame of all. As Toads and Serpents on Earth are not uſeleſs, nor devouring Fiſhes, Birds and Beaſts; ſo neither are Devils, nor damned Souls, no nor their Sins, which God will uſe, though he will not cauſe. 2. We

2. We may gather that in Heaven it ſelf, there will be an orderly Oeconomy and difference of degrees of Superiority and of Glory, when there is ſo great difference through all the World. All ſhall not be equal to them that ſhall ſit on twelve Thrones, Judging the twelve Tribes: There are many Manſions in that Houſe, even to them that be all with Chriſt.

3. We have great Cauſe to be very thankful to God, that doth not let looſe wicked Spirits againſt us, that they are not here our Terror and Tormentors.

4. How great a Mercy is it, that we have a Saviour that hath power over them, and hath Redeemed us from their Power, and from everlaſting Damnation.

5. We may ſee that the Angels of God are not uſeleſs to us; but their Miniſtry is one of Gods Means for our Preſervation, and we owe them, Love and Thanks for all their Love and Service: And it is not, through Pride or Inſenſibility of this benefit, that we do not worſhip them, whom we ſee not.

6. If the Devils poſſeſſing and tormenting Mens Bodies, be ſo heavy a Plague, how much worſe is it to have him the Maſter of their Souls? O! How carefully ſhould we reſiſt his Temptations? Every Sin that we commit, through Love to it, or by Wilfulneſs or Sloth, is worſe to us, and more

more pleasing to the Devil, than to be Tormented so long by him. He mist of his aim at *Job*, when he could not by all his Sufferings draw him to Sin: O! how much more miserable is a Worldly, Proud, Gluttonous, Dives, Lord, Knight or Gentleman, and sensual Youth distracted with Vain Mirth and Lust, than one Bewitcht, or Bodily only possest by Devils: And how much should the most godly be afraid of Sin, and of Temptations?

7. It is a sensible help, as to Convince Brutists and Atheists and Infidels, so to confirm the best Believers against all Temptations, to doubt of the Life to come, and the Immortality of Souls, and the future Judgment and Retribution: And though it be our shame to need such helps, it is a Mercy to have them. If a Sadducee will say, If one did come from the Dead, or I saw such things, I would believe, should not our Faith be past wavering, that have these added to the greater Gospel proofs.

8. It's matter of Comfort to departing faithful Souls, that these evil Spirits that are chained up now, and not suffered to disturb us, shall not hinder our passage to Glory: If we must pass through the Air inhabited by Devils and Wicked Souls, Angels will Convey us, and Christ receive us, and it shall not be to our hurt or loss.

9. It

9. It ſhould always keep the Souls of the Faithful in joyful gratitude, for the work of Regeneration, Grace, Juſtification and Salvation, which was our great Deliverance from Devils: And teach us to live as the ſaved of the Lord.

10. It ſhould warn all to take heed, that they be not helpers and Servants to Devils, in Tempting and Deſtroying Souls; O! how many do his work, that defie his Name? All that by wicked example and ſcandal, harden Men in Sin, they that Tempt People to Pride and Luſt, and fleſhly pleaſures. They that draw them into the Company of Vain, Laſcivious, Luſtful, Ryotous and Ungodly perſons: They that madly contradict Gods Word, and Cavil and Argue againſt Faith and Holineſs: They that deride and mock at the Obedience of Gods Commands, and Reproach the moſt Religious by ſcornful Nicknames. They that ſeduce them by falſe Doctrine, and that draw them from Gods Worſhip, and they that ſilence neceſſary Faithful Preachers, and they that diſſuade Men from hearing or regarding them. O! what an Army hath Satan, for his work of deſtroying Souls.

Theſe Men ſhould think, that it's greater Cruelty to deſtroy Souls, than to Rob or Murder Bodies: It is fighting againſt the Office and Work of Chriſt that came

to

to save them, and against all the Ordinannances and Word of God, and all the Course of his saving Mercies, and all the Desires and Endeavours of the Godly, that Long and Labour for Mens Salvation: It is to be like Devils, and do the Devils work, and by hurting others, they more hurt themselves. And if Gods Mercy should Convert and Save such wretches, they cannot Convert and Save those that they have deceived and drawn to Sin: And God only knoweth what thoughts they would have, if they come to Heaven, to see or know of Souls in Hell, that they brought thither. But if they die Unconverted, and go to them, their Presence and Torment will be the increase of their own.

11. These thoughts should stir up all believers to labour to save Souls from the Snares and Powers of Devils. O! do not say as *Cain*, Am I my Brothers Keeper, say not, that it is only the Work of Ministers: They are Guides in Christs Army, but you are Soldiers: You are Vowed to fight against the Devil, the World and Flesh, and that for others, as well as for your selves: Societies are for Mutual Helps. A Minister is but one Man, and not an Army; and can be but in one place at once: You live among and near your Family, Neighbours and such as you Converse with, and may often speak to them: All in your places

places must be Lights and Salt, to Enlighten a Dark, and season a Corrupt Generation. O! You that believe the Life to come, make haste to help poor Miserable Souls, before Death put them past Remedy, or Sin hath utterly hardened their Hearts: Do you love your Neighbours as your selves, and will see them continue in Ignorance, Worldliness and Profaneness, and do nothing or little to save them? If you saw but their Bodies in need, and shut up the Bowels of Compassion against them, what love have you to God, to Christ or them? If Christ in Judgment will Condemn Men for not relieving Bodies *Math* 25. will it prove less sinful to afford no help to Souls. If you are not for Christ, and his Works, you are against him: If you saw them fall down in a Swound, you would help them up; And if their Houses were on Fire, you would help and haste to quench it; yea, if your Enemies Beast fall into a Pit, you must help him out: And do you believe a Hell, and not help Sinners? The Devil, their Adversary and yours, as a Roaring Lyon, seeketh Night and Day to Devour; And will you do nothing to save Men.

If you cannot do what you would, do what you can: Do but take it for your Duty and Works, for which you must give account to God, and keep you an account how

how you perform it: Ask your selves what have I done for Souls this Week, or this day? Begin at home, and give to all an Example of Holiness, Heavenly meekness, and Self-denial: Then look to your Families: O! betray not the Souls of your Children and Servants, with a few slight good words or forms; but with Love and Diligence, Labour to make them understand Gods Word, and the things of their Salvation, Catechize them, and help them to understand and apply it. Keep them from ill Company, Labour to render Gods Service to them as it is, Necessary, Honourable and Pleasant: Time is short, Souls are precious, Hell is dreadful: Heaven is joyful, Devils and their wicked Servants are busie. While you have opportunity, labour to do good to all: Your Labour, if sincere, shall not be in vain. If you want Ability, labour to increase it, and get the help of such as can do better, get them to able Ministers: Put suitable Books into their Hands: Do not as those Sectaries, that to shew their Gifts are ready to intrude as publick Preachers, but instead of Patient and Compassionate Diligence with the Ignorant and Ungodly about them, do but exasperate them by Reproaches and Disgrace. Condescend to the least and lowest: Do all with Humility, and Winning Love.

Alas,

Alas, Satan hath a greater and more dangerous Army, to fight against Christ and Holiness, and Mens Salvation, among the Great, and Rich, and Proud, and Careless Voluptuous Sinners, than among Witches and possessed Bodies. He wins and undoes most by pleasing them: If he can get them to prefer Earth before Heaven, and Wealth and Honour before Holiness, and to be lovers of fleshly Pleasures more than of God, and keep them from any serious Minister, or Means that would waken them and bring them to their Wits, and keep them from serious Consideration, and from thinking whither they are going, and how all their Carelessness, Ease and Sin will end; this is it that answereth his Soul-murdering desires.

12. But especially these Instances of Satans Diligence and Malice, should teach Ministers how to preach, on what Subjects, in and what manner, and how to converse personally with those of their charge: Shall the Captains in Christ's Army see the Devourer go away with the Prey, and do little for their rescue? Is ignorant, cold, jingling, contentious Preaching, meet for them that are so greatly obliged to militate under Christ against the Destroyer, and for the everlasting saving of Mens Souls? The Lord heal and pardon our Unbelief, and cruel want of Pitty, and our Sloth and Lukewarmness; for it is great and serious Work

Work which we undertake. But of this I refer thoſe that will read it to my *Reformed Paſtor.*

O Lord give to the Chriſtian World, a greater number of Wiſe, Humble, Holy, experienced Teachers, and ſave them from thoſe that hate or believe not the Doctrine, which for worldly Ends they preach; and that ſerve the Devil in the name of Chriſt, and calling themſelves *the Church*, and their Conceits its Canon or Rule, do Preach and Rule for themſelves, their Honour, Will and Wealth, on pretence of the Welfare and Unity of the Church, and become the Trumpeters of Malignity, Perſecution and Schiſm, and have not known the way of Mercy.

CHAP.

CHAP. II.

Several Historical Instances of Apparitions, Witches, and marvellous convincing Works of God's Providence.

§. 1. THere are in this City of *London*, many Persons that profess their great unbelief, or doubt of the Life to come, the Immortality of the Soul, and therefore much more of the truth of the Gospel, and Christian Faith, and Supernatural Revelations. But they say, that could they be certain of Spirits, Apparitions, Witchcraft and Miracles, it would do more to convince them than the Assertions of the Scriptures: But they take all such Reports to be but the effects of Error, Deceit, and easie Credulity: For the sake of such, I have recited many Credible Instances in this Book, and my *Saints Rest*, and in my *Unreasonableness of Infidelity*; and I shall here add some more. I doubt not but abundance of Reports of such matters have no better causes than are here mentioned, even the mistake of the Ignorant; but that there are *true* as well as false Re-

ports of ſuch things, is paſt all reaſonable cauſe of doubting.

1. I will begin with that moſt convincing Inſtance, which you may read in a Book, called, *The Devil of Maſcon.*

Above twenty Years ago, the now Earl *Orery*, then Lord *Broghil*, a Perſon of well known Underſtanding, and not inclined to weak Credulity, told me much of what is written in that Book, and more; and ſaid, That he was familiar with Mr. *Perreaud*, a Reverend Worthy Proteſtant Miniſter, in whoſe Houſe all was done, and had his Son for his Servant in his Chamber many years; and from Mr. *Perreaud* had the Narrative. Not long after, Dr. *Peter Moulin*, Prebend of *Canterbury*, and Son to the famous *Peter Moulin* Printed the Book, as having it from his Father, who had it of Mr. *Perreaud*: And Mr. Robert *Boyle*, Brother to the Earl of *Orery*, a Man famous for Learning, Honeſty and Charity, and far alſo from weak Credulity, prefixeth an Epiſtle to it, owning it as undoubted Truth, being acquainted with the Author, Mr. *Perreaud*, as his Brother was. All theſe three worthy Perſons (the E. of *Orery*, Mr. *Boyle*, and Dr. *Pet. Moulin*) through God's Mercy are yet living.

I hear ſome report, that this Hiſtory of *Maſcon* is denyed by ſome, that ſay, they have

have ſpoken with ſome that have been at *Maſcon*, and knew nothing of it. And what wonder if ſuch things that are talkt of but a few days, be forgotten after fifty or ſixty Years: They that will not believe the Narrative from ſuch Men as the Famous *Peter Moulin* Senior, and Dr. *Peter Moulin* Junior, that Printed it, and from the Earl of *Orery*, that told me he was Familiar with Mr. *Perreaud*, and had his Son many years his Chamber-Servant; and his Brother Mr. *Robert Boyle* yet living, that hath atteſted it by a Preface, may read all the Hiſtory (with many more of Witchcraft printed in *French*, and Publiſhed by Mr *Perreaud* himſelf: And if they cannot get it, they may go to my Kinſman, *William Baxter*, now Schoolmaſter at *Newington*, where they may ſee it.

Could it be Counterfeit, and never Contradicted in fifty or ſixty years (I remember not juſt the year) that in a City, ſo many of both Religions for ſo many Months together, might croud at a certain hour into the Room, and hear a Voice anſwering their queſtions, and telling them things far off, and to them unknown; and Diſputing with a Papiſt Officer of the City, and the Whirling him oft about, and caſting him on the ground, and ſending him home Diſtracted, I ſay, if this, and all the reſt there written, ſo atteſted, be not

sufficient Evidence; I know not what is.

The said Earl of *Orery*, told me of many effects of Witchcraft or Devils (Men carryed about) near him in *Ireland*, which I shall not particularly recite, though many Witnesses were named.

This was written while they lived: Now only Mr. *Boyle* Surviveth.

II. My next History (shall be that of Lieutenant Colonel *Bowen*, which I will give only in the words of others, as I received it. Only telling you what they are.

1. Mr. *Samuel Jones*, is a Man of known Learning, Piety and Honesty, though a Silenced Minister, now living in *Glamorganshire*, by whose Mediation I had the other.

2. Mr. *Bedwell* was also a Credible Faithful Minister.

3. Mrs. *Bowen* her self, either is, or lately was living, a Woman very much praised for True Piety and Courage, Sister to Colonel *Philip Jones*, once one of *Cromwells* Council.

4. Here is a Letter also from Colonel *Wroth Rogers*, late Governour of *Hereford*, I think yet living, and a Credible person, though then not willing the Story should be published, I suppose his Reasons are now over.

5. I

5. I sent into *Ireland* in his Life-time, to enquire what effect it had upon him, of which I had the Letter of Mr. *Samuel Foley*, and Credible Persons yet living.

6. And Colonel *John Bridges* then in *Ireland*, purposely enquired, and could learn no more, but that he immured himself privately with one Servant in a Castle, who reported that he used to rise in the Night, and walk about the Room, talking as to some one with him, and more I could not hear.

7. I desired lately a Worthy Minister in *Swansey*, to enquire whether ever since any thing had abated, the Belief of the Fact, who tells me (as others do) that it is as fully believed by those that were in the House, and others as ever.

Several Letters to Mr. *Richard Baxter*, in relation to an Apparition in the House of Lieutenant Colonel *Bowen*, in *Glamorganshire*, in *Wales*, in the Year 1655.

Colonel Rogers, *the Governor of* Hereford, *his Letter: Together with an enclosed Relation of an Apparition*, &c.

Dear Sir,

BY the Enclosed you will find something of the Business you expected from me: (It is certain and true, I have received it from very good Hands.) More there was, but they did not think it convenient to put it in Paper. My Request is, that you will not expose it to publick View; it may rather do harm than good. I know that God hath given you Wisdom, and

and you will make good use of such things: It may harden others. This, with the Enclosed, is all at present from

Your Cordial Friend

and Servant

Hereford, Aug. 23. 1656. W. Rogers.

The enclosed Relation of the late strange Apparition in the County of Glamorgan.

IN the beginning of the late War, a Gentleman of that County being oppressed by the King's Party, took Arms under the Earl of *Essex*, and by his Valour obtained a good Repute in the Army; so that in a short time he got the Command of Lieutenant Colonel. But as soon as the heat of the War was abated, his Ease and Preferment led him to a careless and sensual Life; insomuch that the godly Commanders judged him unfit to continue in *England*, and thereupon sent him to *Ireland*, where he grew so vain and notional, that he was cashiered the Army; and being then at liberty to sin without any Restraint, he became an absolute Atheist, denying Heaven or Hell,

God or Devil, (acknowledging only a Power, as the antient Heathens did Fate,) accounting Temporal Pleaſures all his expected Heaven: So that at laſt he became hateful, and hating all civil Society, and his neareſt Relations.

About *December* laſt, he being in *Ireland*, and his Wife (a Godly Gentlewoman, of a good Family, and concluded by all the Godly People that knew her, to be one of the moſt ſincere and upright Chriſtians in thoſe Parts, as being for many Years under great Afflictions, and always bearing them with Chriſtian-like Patience) living in his Houſe in *Glamorgan*, was very much troubled one Night with a great Noiſe, much like the ſound of Whirl-wind, and a violent beating of the Doors or Walls, as if the whole Houſe were falling in pieces: And being in her Chamber, with moſt of her Family, after praying to the Lord, (accounting it ſinful Incredulity to yield to Fear,) ſhe went to bed; and ſuddenly after, there appeared unto her ſomething like her Huſband, and asked her whether he ſhould come to Bed. She ſitting up, and praying to the Lord, told him, he was not her Huſband, and that he ſhould not. He urged more earneſtly: *What! Not the Husband of thy Boſom? What! Not the Husband of thy Boſom?* (Yet had no power to hurt her.) And ſhe, together with ſome Godly People,

ſpent

ſpent that Night in Prayer, being very often interrupted by this Apparition.

The next Night, Mr. *Miles*, (a Godly Miniſter,) with four other Godly Men, came to watch and pray in the Houſe for that Night, and ſo continued in Prayer, and other Duties of Religion, without any interruption or noiſe at all that Night. But the Night following, the Gentlewoman, with ſeveral other Godly Women, being in the Houſe, the noiſe of Whirlwind began again, with more violence than formerly, and the Apparition walked in the Chamber, having an unſufferable Stench, like that of a putrified Carcaſe, filling the Room with a thick Smoak, ſmelling like Sulphur, darkening the Light of the Fire and Candle, but not quite extinguiſhing it; ſometimes going down the Stairs, and coming up again with a fearful noiſe, diſturbing them in their Prayers, one while with the ſound of Words which they could not diſcern, other while ſtriking them ſo that the next Morning their Faces were black with the Smoak, and their Bodies ſwollen with Bruiſes.

Thereupon they left the Houſe, leſt they ſhould tempt the Lord by their over-bold ſtaying in ſuch Danger, and ſent this Atheiſt the ſad News of this Apparition; who coming to *England* about *May* laſt, expreſſed more Love and Reſpect to his Wife than formerly;

formerly; yet telling her, that he could not believe her Relation of what ſhe had ſeen, as having not a power to believe any thing but what himſelf ſaw, and yet would not hitherto go to his Houſe to make trial, but probably will e'er long, for that he is naturally of an exceeding raſh and deſperate Spirit.

Auguſt,
1656.

Mr.

Mr. Samuel Jones's *Letter in relation to Lieutenant Col.* Bowen, *together, with an incloſed Letter from Mr.* Maur. Bedwell, *on the ſame Subject.*

Worthy and much Honoured,

YOU may be pleaſed to remember, that when I waited upon you at the Sheriff's Houſe, in *Sallop*, in *Auguſt* laſt; amongſt your other Enquiries touching the State of that poor Country where the Lord hath caſt my Lot for the preſent: you deſired me then to impart what I had received by Relation, concerning the Apparitions in one Col. *Bowen*'s Houſe, and upon my return to procure you ſome further Intelligence touching that Tremendous Providence. Whether it be by Time, or Familiarity with the noiſe hereof, or rather, the (no leſs to be admired) Blockiſhneſs of the Spirits of Men, that the Horror of that terrible Diſpenſation be allay'd, I know not, but ſurely the thing it ſelf was very Stupendous, and the remembrance of it carries much Amazement with it ſtill, to them that have any thing of Tenderneſs or Underſtanding left them. By the

the inclosed, from an Honest and Godly Hand, not far from the Stage where these things were acted: You may understand the Substance of that matter, the Party (being a Minister of the Gospel) perfectly knew Colonel *Bowen*, and hath often conversed with him, both before and since his House was haunted. If you are pleased to command any further Satisfaction herein, I shall take a Journey my self into the place, and endeavour to gratifie your desire, as to any further particular that you desire the knowledge of. If any publick use be made hereof you may conceal my Friends name and mine own, lest any offence should be taken by some of the Parties Relations in Parliament and Council. Of the receipt of this Paper I desire to hear with all convenient speed. At the Throne of Grace vouchsafe to remember your weak and wretched Brother, who yet desires to be found in the number of them that are,

Sir,

Yours in the surest Bonds
to Honour and Serve you,

Coedreken, *Nov.* 28. 1656. Samuel Jones.

The Reasons why forbearing Names was desired, being now over (yet Mr. *S. Jones* still living) I think my self disobliged as to that Restraint. *R. B.*

Mr.

Mr. Maur. Bedwell's *inclos'd Letter.*

Dear Sir,

GLad I am of your safe return, and gladder should I be to be instrumental, according to my weak Capacity, of nayling you to these parts. I hope, if my desires are agreeable to the Lord, you will meet with some directing Providences from him, which will answer all Objections.

As to Col. *Bowen*'s House, I can give you some brief Particulars, which you may credit, as coming from such, who were not so foolish as to be deluded, nor so dishoneſt as to report an untruth: What I shall write, if need were, would be made good both by Eye and Ear Witnesses. The Gentleman, Col. *Bowen*, whose House is called *Lanellin* in *Gowersland*, formerly was famous for Profession of Religion, but this Day is the saddest Man in his Principles I know living. To me, in particular, he hath denyed the Being of the Spirit of the Lord: His Argument thus, Either 'tis something or nothing; if something, shew me, tell me what it is, *&c.* and I believe he gives as little credit to other Spirits as the *Sadduces*. At his House, aforementioned, he being then in *Ireland*, making Provision for removing thither, these things happened. About *December* last, his Wife being in Bed, a Gracious Understanding Woman, and

one

one whom little things will not affright; one in the likeneſs of her Husband, and juſt in his Poſture, preſented himſelf to her Bed-ſide, proffering to come to Bed to her, which ſhe refuſing, he gave this anſwer, What refuſe the Husband of thy Boſom; and after ſome time, ſhe alledging, Chriſt was her Husband, it diſappeared: Strange miſerable Howlings and Cries were heard about the Houſe, his Tread, his Poſture, Sighing, Humming, were heard frequently in the Parlour; in the Day time often the Shaddow of one walking would appear upon the Wall. One Night was very remarkable, and had not the Lord ſtood by the poor Gentlewoman and her two Maids, that Night they had been undone; as ſhe was going to Bed, ſhe perceived by the impreſſion on the Bed, as if ſome Body had been lying there, and opening the Bed, ſhe ſmelt the ſmell of a Carcaſe ſome-while dead; and being in Bed (for the Gentlewoman was ſomewhat Courageous) upon the Teſter, which was of Cloth, ſhe perceived ſomething rolling from ſide to ſide, and by and by, being forc'd out of her Bed, ſhe had not time to dreſs her ſelf, ſuch Cries and other things almoſt amazing her, but ſhe (hardly any of her Cloths being on) with with her two Maids, got upon their Knees by the Bedſide to ſeek the Lord, but extreamly aſſaulted, oftentimes ſhe would, by

ſome-

ſomewhat which felt like a Dog under her Knees, be lifted a Foot or more high from the Ground: ſome were heard to talk on the other ſide of the Bed, which one of the Maids hearkening to, ſhe had a blow upon the Back: Divers aſſaults would be made by fits; it would come with a cold breath of Wind, the Candles burn Blew and almoſt out; horrible Screekings, Yellings, and Roarings, within and without the Houſe ſad ſmells of Brimſtone and Powder, and this continued from ſome nine at Night to ſome three the next Morning, ſo that the poor Gentlewoman and her Servants were in a ſad caſe; the next Morning, ſmelling of Brimſtone and Powder, and as I remember, Black with it, but the Lord was good: Fires have been ſeen upon the Houſe, and in the Fields; his Voice hath been heard luring his Haukes, a Game he delights in, as alſo the Bills of the Hauks. Theſe are the chief things which I dare recommend upon Credit, and I could wiſh, that they, who queſtion the Exiſtency of Spirits had been but one Night at *Lannelin* to receive Satisfaction to their Objections. This continued ſo violent, that the Gentlewoman was fain to withdraw to her Mothers Houſe; but her Husband coming over about ſome four Months ſince. his Confidence did not ſerve him to lodge at *Lannelin*, although we have heard nothing of trouble

trouble to the House since his coming over. Sir, the Dispensation, as it was exceeding terrible, so very remarkable; and what the Voice of God might be in such a thing 'tis not known clearly yet: He is as Atheistical as ever, all his Religion, if I may call it so, being comprised in the acknowledging a Power, which we, as he saith, may call God, and waiting for some infallible miraculous Business to verifie to him all the rest we own as our Religion. Sure, Sir, if ever a Blasphemer was unworthy to live, this is the Man; and certainly his Sin will find him out: He is now gone to *Ireland*; let these things be divulged only as to the matter without names. Assure the Gentleman, your Friend, they are very Truths; I have somewhat more than ordinary for what I say. At the first we concluded, the Wretch had been dead, but 'twas otherwise, and therefore the more remarkable.

Your affectionate Brother,

to Love and Serve you,

Swansy, Octob. 16. 56. Maur. Bedwell.

Mr.

Mr. Daniel Higgs *his Letter, concerning the Apparition in Lieutenant Colonel* Bowen's *Houſe.*

Dear Sir,

AS to the Concern you commit to me about Collonel *Bowen*, accept of this Account.

I have diſcourſed with Brother *Samuel Jones*, who gave you the firſt Narrative, which if you have loſt, he hopes he may find the Copy of the Letter, and I ſhall ſend it. 'Twas one Mr. *Miles*, an Anabaptiſt Miniſter, that wrote the Letter to one Mr. *Bedwell*, Miniſter of *Swanſey*, who ſent it Mr. *Samuel Jones*. This *Miles* (who ſpent a Night in Prayer in Colonel *Bowen*'s Houſe, in the time of the diſturbance) is gone for *New England*. Two Miniſters more, with my ſelf, went to ſpend another Night in the Houſe, but Mrs. *Bowen* was gone with her Family, and we ſtayed not, but went to give her a Viſit, who related ſtrange things, but I cannot remember Circumſtances. The two Miniſters are alſo gone: But ſince I received yours, I have diſcourſed Mr. *Bowen*'s Maid, who was in the Houſe, and I judge her throughly Godly, who doth atteſt the Truth of theſe Appari-

tions, Noises, *&c.* which I suppose you had fully in your Narrative; but Time hath somewhat obliterated Circumstances with her. I know not well (Sir) how to get greater light; and I must assure you, I find not any thing out to invalidate that Report you have had, but much that confirms it. I shall proceed according to your further Direction in this, or any other Concern of yours, and that with much Chearfulness and Complacency. I commit you, and your huge Labours to our mighty and merciful Lord, by Prayer and all well Wishes. And if you can think of any thing farther for me, or gather any thing by Discourse with learned Men, vouchsafe to impart it; and imprint me (poor Worm) on your Soul before our Father. I have somewhat trespassed by Prolixity, which becomes me not to such a Person, in such a Sphere: But excuse him who is

Your afflicted

poor Brother,

Daniel Higgs.

Captain

Captain Samuel Foley's *Letter concerning Lieutenant Colonel* Bowen.

Worthy Sir,

THE beſt Account I can get of Colonel *Bowen* is this, *viz.* That he is little ſenſible of his ſad Condition. He lives in the County of *Cork*, in a beggarly way, though he hath a fair Eſtate. Some Months ſince, he turned his Wife and Children from him, in that ſad unkind manner, that they were forced to ſeek Relief from ſome Friends in *Youghall*, to help them in their Return to *Wales*, where they continue. Not long ſince, in Diſcourſe with Baronet *Ingolsby*, and Mr. *Gilbert*, Miniſter of *Limrick*, from whom I have the moſt part of this Relation, he ſaid, he would give Ten Thouſand Pounds to know the Truth about God. 'Tis reported he is haunted with ghaſtly Ghoſts and Apparitions, which frequent him. I have written to the neighbouring Miniſters and Gentlemen of my Acquaintance as effectually as I could, encloſing a Copy of your Letter; and from them I hope to have a more full Account concerning this poor Man. Your Letter indeed came ſafe, but not till *Auguſt*,

though dated in *May*. Sir, in any thing wherein I may serve you, you may freely command me: But wherein I may serve the Church of God, the best and utmost of my Endeavours, through the Lord's Assistance, shall not be wanting. What farther shall come to my Hands, shall carefully be reported to you, by him who begs your Prayers, and subscribes,

SIR,

Your very Affectionate Servant,

Clonmell, Octob. 6. 1658. Samuel Foley.

After this, Collonel *John Bridges* wrote to me out of *Ireland*, that *Bowen* immured himself in a small Castle, with one Boy; who said, he oft rose in the Night, and talked as if some were talking with him.

R. B.

III. Col-

III. Colonel *John Bridges* before named, was Governour of *Warwick* Caſtle (the Lord *Brooks*) almoſt all the time of the Wars; Afterwards he lived with us near *Kederminſter*, being Patron of the Church, a Juſtice of Peace, a Parliament Man; And after lived in *Ireland*, where he ſurprized (with others) *Dublin* Caſtle, and Sir *Hardreſs Waller* for the King, before he was called home. He was an Underſtanding Prudent Man, of Sound Judgment in Religion, Juſt, and Honeſt, and Credible.

He and his Pious Wife have oft told me as followeth.

They formerly lived in *Edſon* Hall near *Alceſter*, where *Warwickſhire* and *Worceſterſhire* joyns; a Houſe famed to be haunted: And being uſed to go into a Parlour alone for Meditation, Prayer, and to play on his Lute, once as he went in at the Portal, he was ſtopt and held by ſomewhat inviſible, till he reſolved under Gods Protection, to ruſh through it, and go on.

Another time in a clear Moon-ſhine Night, their Maſtiff Dog made ſuch a howling, as raiſed up the Houſe: He looked out at the Window, and beyond a pale that compaſſed the Court, there ſtood ſomething like a headleſs Man, but taller: He long gazed on it, and truſting God, returned to Bed; And preſently the Hall Door (faſt

lockt and Barr'd) uſing to make a great noiſe in the opening, having much Iron, ſeemed to them all to open as it uſed, and ſomewhat came in, and gave three great ſlams, as with a Staff upon the Hall Table, and departed. They went down to ſee, and found the Door lockt, and faſt as they left it. Mr. *Sommerfield*, who ſince lived in the ſame Houſe, ſaid, that he ſaw nothing there.

IV. A Pious Credible Woman, yet living in *London*, lately told me oftimes, being ſometime under Temptation by ſome Diſcontent of Mind, one day as ſhe paſſed through a Room at Mid-day, the Devil ſtood before her in the ſhape of a Big, Black, Man, and pointed to the top of the Door, Tempting her there to hang her ſelf; and ſo ſtood near a quarter of an hour, and then Vaniſhed away: Which was ſo far from diſmaying her, that it much confirmed her againſt Unbelief, and her Temptations: Any one that will go to her here in *London*, may hear her Credible and Confident Report of it.

V. The Elder Counteſs of *Donagal*, a Lady Pious, Diſcreet and Credible, told me, that one of her Husbands Tenants (near *Belfaſt* or *Carickfergus*, where he was Lord) agreed with him for to put his Sons Life with

with his own in a renewed Leaſe of a Farm; and he paid part of the Money, and dyed before the Leaſe was made and Sealed: His Wife Marryed another Man, and paid the reſt of the Money out of her ſecond Husbands Purſe, and therefore put in his Sons Life, in ſtead of her Son by the former Husband into the Leaſe. The Earl of *Donagall* going into *England*, and being then in the *Weſt*, a Servant of his in *Ireland*, his Porter, a ſtout luſty Man, was haunted with the Apparition of the Woman's firſt Husband, telling him, that he muſt go to his Wife, and tell her that ſhe ſhould have no reſt till his Sons Life were put in the altered Leaſe: He askt why he ſpake to him, and what he had to do to meddle in it? It Anſwered him, thou art a Man fit for it, and thou ſhalt have no reſt till thou do it. The Man delayed, and was ſtill Haunted with this Apparition: He went to the Miniſter of the Town, and told him of it; who counſelled him to tell the Woman. She told him, that ſhe took it to be juſt, that her Husband that paid moſt of the Money, ſhould have the benefit of the Leaſe; and, perhaps not believing the Man, delayed. This Apparition came to the porter again, and ſaid, that ſhe may believe thee, go tell her of ſuch and ſuch Diſcourſe and Actions, that were between her and me in ſecret, which none elſe knoweth of: The

Man went and told her all that he was bid. She confeſſed that it was all true, and Secret between them; but ſtill delayed, till ſome trouble (I remember not what) moleſted her ſelf: In ſhort, the Porter and ſhe had no reſt, till ſhe had drawn a new Leaſe with the Name of the firſt Husbands Son, and ſent it into *England*, to the Earl of *Donagal*, who Sealed it, and ſo altered accordingly.

VI. An Ancient underſtanding Pious and Credible Man of *Ilcheſter* in *Somerſetſhire*, is now in *London*, who the laſt week told me, that he was heretofore in Melancholy Doubts and Trouble of Mind, and in that Condition, had divers ſenſible Moleſtations by the Devil, as he lay awake in his Bed, his feet have bin lifted higher than his Head. I told him, that a Melancholy fancy might make him think ſo: He added to the confident Aſſertion of it, that he hath in the open day-time, as he hath gone about his Hooſe, had a blow ſtruck on his face, as hard and plain, as any Mans hand could ſtrike, and once ſo hard, that where his Noſe and Cheek joyn, it left the place black and blew (as they call it) to the ſight of all, in the ſame manner, as any other would have done (with much more.)

VII. The

VII. The Story of the Haunting of Mr. *Mompesson*'s House in *Wiltshire*, is Famous, and printed in part by Mr. *Joseph Glanvil*: Mr. *Mompesson* is yet living, no Melancholy nor Conceited Man: The truth not doubted of by his Neighbours, within this Month, I spake with one of them an Atturney, who said, that the noises heard, the visible moving about of the Boards before their faces, and such like, were all undoubtedly true: And the thing unquestioned by Mr. *Mompesson* (who to his great Cost and trouble, was long molested by it) and his Neighbours, and those that purposely went thither to see it: Notwithstanding, that when some unbelievers went from *London* to be satisfied nothing was done when they were there. For as God oweth not such Remedies to Unbelievers, so Satan hath no desire to cure them: And it is likely, doth more in Apparitions by Divine Constraint, than he is willing to do; because he is most successful, when he is least known. Any one that doubts of the truth of this Story, may yet have full satisfaction, the Witness being alive: But this partly belongeth to the instances of Witchcrafts, being Credibly supposed to be done by Witchcraft of a Drummer, as you may see described in the printed Story. I knew *Joseph Glanvile* to be far enough from Fa-

Fanatick Credulity, who himſelf ſaw much of it, and publiſht it.

VIII. In *February*, 1646. falling into great Debility by Bleeding, at the Lady *Cook*'s Houſe at *Milbourne* in *Darby-ſhire*; I removed to Mr. *Noels* Houſe at *Kirkby Malory* in *Leiceſter-ſhire*, where I lay weak three weeks in *March*, in which time, the Neighbours went to ſee a Houſe in *Lutterworth*, reported to be haunted: Multitudes flockt to ſee it, and affirmed, that at a certain hour of the day, ſtones were thrown at thoſe that were preſent, which hit them, but hurt them not: And that what ever time any one would whiſtle, it was anſwered by a whiſtle in the Room: And no ſearch could diſcover any Fraud: What became of it after, I heard not; but it continued believed commonly by the hearers, thoſe three weeks that I ſtaid in that County.

IX. But the certaineſt and fulleſt Inſtance of Witchcraft that ever I knew, I ſhall here give you in the words of others: Only adding, that about twenty years ago, the time whem it was doing, my worthy and dear Friend Mr. *George Hopkins*, the then Faithful Miniſter of the Goſpel at *Eveſham*, told it me himſelf, and told me of their Care and Watchfulneſs, to ſee that there

there were no Fraud committed in it. And the Witch was hanged at *Worcester*, and the Woman her self is yet living in *Evesham*, and the thing never there doubted of: But having occasion lately to instance the fact against some Unbelievers, I sent to *Evesham*, to a Godly, Credible, Friend, to send me word, whether any doubt had in these years past risen concerning it, and to send me some of the Flint Stones which were voided by the Girl: Who sent me word, that there were no doubt of the thing, and procured the now Minister of the place, to write me the Narrative which I here subjoin. And he sent me *One stone*, about the breadth of a small Groat, and the thickness of a Half-crown, which he said, was all that is there kept of them, taken by the Majors Wife her self, and kept by her, and therefore I must send it back again: Many had sent for the Stones, and so many troubled the House about them, that they threw away, or buried the rest: And Mr. *Boyle* told me, that the Earl of *South-Hampton* Lord Treasurer, for his Satisfaction, had got a great number of them. I carryed this about me a quarter of a year, and then sent it home. But that which I chiefly inform the Reader of, is, that the thing was so long in doing, and so Famous, and so many Pious, Understanding Persons minded it, that suspition of Fraud was by their Diligence avoided.

The

The Narrative as lately ſent me from moſt Credible Perſons in Eveſham, *is as followeth.*

ABout the Month of *April*, 1652. *Mary* the Daughter of *Edward Ellins*, of the Burrough of *Eveſham*, in the County of *Worceſter* Gardner, then about nine or ten years old, went in the fields on a *Saturday* with ſome other Children to gather Cowſlips, and finding in a Ditch by the way ſide, at the ſaid Towns end, one *Catherine Huxley*, a ſingle Woman, aged then about forty years (as is ſuppoſed eaſing nature) the Children called her Witch, and took up ſtones to throw at her, the ſaid *Mary* alſo called her Witch, and took up a ſtone, but was ſo affrighted, that ſhe could not throw it at her; then they all run away from her, and the ſaid *Mary* being hindmoſt, this *Huxley* ſaid to her [*Ellins*, you ſhall have ſtones enough in your—] whereupon *Mary* fell that day very ill, and continued ſo weak and Languiſhing that her Friends feared ſhe would not recover; but about a Month after, ſhe began to void ſtones by the urinary paſſages, and ſome little urine came away from her; alſo when ſhe voided any ſtone, and the ſtone ſhe voided,

voided, was heard by those that were by her, to drop into the Pot or Bason, and she had most grievous pains in her Back and Reins, like the pricking of Pins, the number of the stones she voided, was about eighty, some plain pebbles, some plain flints, some very small, and some about an ounce weight; this she did for some space, (a month or two, or there abouts) until upon some strong suspitions of Witchcraft, the forenamed *Huxley* was Apprehended, Examined and Searched (at whose Beds Head there was found several stones, such as the said *Mary* voided) and was sent to *Worcester*, where at the Summer *Assizes* in the said year 1652. (then at hand) she was upon the Prosecution of the Friends of the said *Mary*, Condemned and Executed; upon whose Apprehension and Commitment, *Mary* ceased to void any more stones; but for a while, voided much blackish and muddy Sand, and also, in short time perfectly recovered, and is yet living in the Town, in good and honest Repute, and hath been many years Marryed, and hath had seven Children; but never voided any stones since, nor been troubled with the pain forementioned, Abundance of people yet living, know the Substance of this to be true, and her Mother in Law (since dead) kept the stones till she was tired with the frequent Resort of people to see them, and the said *Mary*,

and

and to hear the Relation of the matter, and beg the stones (for though many offered Money for them, yet she always refused it, nor did they ever take any, but it cost them much upon the Girl, and the Prosecution of the said *Huxley*) and then she buried them in her Garden, *Edward Ellins*, the Father of the said *Mary*, is also yet living, and a Man of honest Repute, and utterly free (as also is the said *Mary*, and all the rest of her Friends) from the least Suspition of any Fraud or Cheat in the whole business: This was known to hundreds of People in the said Town, and parts Adjacent, and many of them yet living, are ready to attest the truth of it.

X. In 1645, in *Dorset-shire*, I lodged at a Village on a Hill, called (I think) *Evershot*, in the House of the Minister, a grave Man, who had with him a Son, also a Learned Minister, that had been Chaplain to Sir *Tho. Adams* in *London*: They both told me, that they had a Neighbour that had long lain Bed-rid, that told all the occasion; That for a long time, being a poor Labouring Man, every Morning when he went out of his Door, he found a Shilling under his Door, of which he told no one, so that in a long time, he buying some Sheep or Swine, and seeming Rich, his Neighbours marvelled how he came by it:

At

At last he told them, and was suddenly struck Lame and Bed-rid. They would have had me speak with the Man; but the Snow covering the Ground, and I being ill, and the Witnesses fully Credible, I forbore.

XII. I had the last Week this following Letter sent me, from, and by most Credible Wife and Pious Persons of *Devonshire*, from *Exeter*.

Nathan the Son of Mr. *Zacheus Crab*, Dyer, without *Westgate*, had Convulsion and Falling-Fits about nine Years since: He was a Youth well known to the late Mr. *Robert Atkins* the Minister, who thought him one very hopeful for Religion. Going from one of his Meeting this Youth was first taken, having three Fits before he came to his Masters House: His Legs failed him, he seemed to be push'd as if some body tript up his Heels, and fell forth upon his Hands, but rose again presently. Some weeks after he had Falling-fits, with foaming at Mouth; thus he continued a Year and half before any means were used suspected for Witchcraft. After this, hearing of one *Gibs*, Mr. *Crab*, the Father of this Youth, and his Daughter, the Youth's Sister, went together to Mr. *Gibs* for help for the Youth. They went once every Week for a Month with the Youth's Water; the last Week of the Month the Sister ask'd, what Mr. *Gibs* thought

thought now of the Cure? (they went to him in the beginning of the Week) he ſaid, that weeks Papers of Powder would make a perfect Cure, but there would be an alteration, that he would have two or three panging fits different from the former, which things fell out as he ſaid. When this laſt Week of the Month was over, they had a Debate, whether they ſhould go to Mr. *Gibs* again, at length they concluded to go, and went on the beginning of the fifth Week with his Water. *Gibs* then told them, Since you are come to me again, I will give you that ſhall make a perfect Cure, that you ſhall need come to me no more: then he gave them a Bag to hang about the Youth's Neck, and Powder to take in White-wine for one weeks time: Order was given by him, when the Youth had worn the Collar about his Neck for a while, the Youth ſhould take it off himſelf, and burn it: but Mr. *Elſon*, the Boy's Maſter, took off the Collar after it had been on two Days and a Night, and ſhewed it to ſome, to inquire, whether it were not a charm? there being nothing in the Collar but a Paper with this writing,

Callen Dan Dant,
Dan Dant Callen,
Dan Callen Dant.

Mr. *Elſon* kept the Paper by him after 'twas taken from the Boy's Neck, about eigh-

eighteen Weeks, not suffering it to be applied again, being told that it seemed to be a meer Charm; and the Boy being ask'd, if he were content to have his Fits again rather than have a Cure from the Devil, who would not cure his Body without greater prejudice to his Soul, than his Bodily Distemper could be reckoned? he very readily answered, he would rather choose to have his Fits again, and would leave himself to the Hands of God, for his Disease or Cure.

When this Distemper left him for the Eighteen Weeks, he returned considerably to his Senses and Memory, beyond what he had before, particularly to be able to sort Wooll at his Trade, which he had not been able to do in a Year and quarter before. About the Sixth Week of these Eighteen, the Father went to Mr. *Gibs* again, and told him how the Note was taken off, and that several had the sight of it; *Gibs* then said, If the Fits do return again, he will be worse than ever, and at their return he should be able to do him no good. His Fits at the return were indeed far more terrible than before, and much of another kind than those of other Persons in the Fallen-sickness: And these Fits did return to him about 18 or 19 VVeeks after they ceased, upon a *Shrove-Tuesday*: Mr. *Elson* inquiring into the time when they returned,

said, it was when he threw the Paper that had been about the Youth's Neck, into the Fire and burnt it, unwilling to keep such a thing any longer. This *Gibs* hath the general repute of a VVizard, and his Father before him. The Youth hath a long time been utterly deprived of the use of his Reason, and is clothed, and otherwise used as a meer Natural; and his Fits so dreadful, that Persons are afraid to behold him.

After the return of his Fits, he was put to one *Yoe*'s in St. *Thomas*'s, where he wrought at his Trade of VVorsted-combing, and some means were used for his Fits, which he pretended to have some Skill in curing, whose Means were used about a Month without any success; then and there being at his VVork, and some signs appearing of an approaching Fit, they set him on a Stool, thence he fell in a Fit, and brake his Leg, the main Bone, in two pieces, another Bone in many pieces. Then he was brought home to his Father's House; and the Bones being set, the Chyrurgion said, if he should have another Fit his Cure would be impossible; he lay about a Month or five VVeeks very free from Fits, till his Bones were so well knit, that he could walk abroad with Crutches, which he did for a while, and then his Fits returned in the same manner as before his Bone was broken.

After

After his Leg was well recovered, he was carried to Mr. *Pridham* of *Morchard*, he preſcribed Means, which he hop'd would do him good, if there were any alteration by the uſe of his Pills which he then gave him to carry with him, and take when he came home: but before the Pills, he had ordered a Vomit to be taken, in the working of which, they thought he would die. Then they gave him the Pills, which, after they had ſtay'd above an Hour in his Stomach, he vomited them up as they were taken; which were put up again in the Box, and ſhewed to Mr. *Pridham*, who ſaid, If they had been given to a Child of two Months old, they would have been digeſted in half an Hour. Upon hearing the whole, he ſaid, certainly there is ſomething extraordinary in the caſe. Being asked if he could do him no good, he ſaid, he did not queſtion but he could, but being a Miniſter he feared he ſhould loſe his Benefice by Peoples ſaying he was a VVhite-VVitch.

The Youth's Mother apprehended, that Mr. *Staddon* drop'd ſome ſuch words that her Son was bewitch'd or poſſeſs'd, or ſomewhat to that purpoſe, who went through a Courſe of Phyſick with the Youth, and found nothing did anſwer Expectation.

For ſome Years the Youth hath been much prejudiced in his Speech; ſometimes he cannot ſpeak at all, but is as one dumb

for a VVeek or Fortnight together: He ſpeaks plain enough between, but when he hath the Dumb Fits he can hardly move his Tongue in his Mouth; and he is generally ſo deprived of Reaſon, that he is clad, and otherwiſe uſed as a meer Idiot.

This Narrative was taken in the beginning of April 1688.

Memorandum, The Youth continues in the ſame condition till this 27*th* of *September*, 1689.

XIII. Tho' I collect much written heretofore, I muſt not tranſcribe other Mens Books; I here deſire the Reader to read in Dr. *Sinclare*'s Book, called [*Satan's Inviſible World*] among 36 Hiſtories, the X. called *The Devil of* Geniuce, where he will find ſuch another Caſe as that of the Devil of *Maſcon*; where the Spirit, beſides other Acts of Moleſtation and Violence, for a long time continued familiar talking to Men, before ſo many Witneſſes, as leaveth the truth of the Hiſtory unqueſtionable.

XIV. The Hanging of a great number of Witches in *Suffolk* and *Eſſex*, by the diſcovery of one *Hopkins*, in 1645 and 1646 is famouſly known. Mr. *Calamy* went along with the Judges in the Circuit, to hear their Confeſſions, and ſee that there were no

no Fraud or Wrong done them. I ſpake with many Underſtanding, Pious and Credible Perſons that lived in the Countries, and ſome that went to them to the Priſons, and heard their ſad Confeſſions. Among the reſt, an old *Reading* Parſon, named *Lowis*, not far from *Franlingham*, was one that was Hanged; who confeſſed, that he had two Imps, and that one of them was always putting him on doing Miſchief; and (he being near the Sea, as he ſaw a Ship under Sail, it moved him to ſend him to ſink the Ship, and he conſented, and ſaw the Ship ſink before him. One Penitent Woman confeſſed, that her Mother lying ſick, and ſhe looking to her, ſomewhat like a Mole ran in to the Bed to her, which ſhe being ſtartled at, her Mother bid her not fear it, but gave it her, ſaying, Keep this in a Pot by the Fire, *&c.* and thou ſhalt never want: She did as ſhe was bid, ſhortly after a poor Boy (ſeemingly) came in, and askt leave to ſit and warm him at the Fire, and when he was gone, ſhe found Money under the Stool; and afterwards oft did ſo again, and at laſt laid hold of her, and drew Blood of her, and ſhe made no other Compact with the Devil, but that her Imps ſuck'd her Blood; and as I heard, ſhe was delivered. Abundance of ſad Confeſſions were made by them, by which ſome teſtified, that there are certain Puniſhments that they were to

undergo, if they did not ſome hurt as was appointed them.

And in *Lancaſhire*, long ago, many Witches were Convict.

That publiſhed by *Edmond Bower* near *Salisbury*, is remarkable: I refer the Reader to the printed Narrative.

XV. I will next inſert a late Fact not far off, which when a Pious Credible Perſon related to me, I deſired him to ſend me the true Narrative in Writing when he came Home, and fully enquired into the matter: And he ſent me this Narrative here following.

At Brightling *in* Suſſex.

As touching the Relation of the *Brightling* Story, which is in the Subſtance undoubtedly true, however ſome Circumſtances of it may vary, be pleaſed to take the following Account.

On *Munday* was three Weeks, at, or near the Houſe of *Joſeph Cruttenden* of *Brightling*, an old Woman about Noon came to a Servant Girl of the ſaid *Cruttenden*'s tells her, ſad Calamities were coming upon her Maſter and Dame, their Houſe ſhould be Fired, and many other troubles befal them; but tells this Girl withal, That if ſhe ſpake of what ſhe had told her, the Devil would tear her to pieces, otherwiſe ſhe need not fear, for no hurt ſhould come to her: The

ſame

ſame Night, as the Man and Woman lay in Bed, Dirt and Duſt, *&c.* was thrown at them, but they could not tell whence it came: They riſe and Pray, during which that Diſturbance ceaſes; ſome ſay they went to Bed again, but finding the ſame trouble they are forced to riſe. *Tueſday* about Noon, Duſt, Dirt, and ſeveral things are thrown at them again; before Night, a part of one end of their Houſe Fired; they rake it down, it flaſhes ſomewhat like Gunpowder; as they ſtop'd it there, it began in another place, and thence to another, till the whole Houſe was burnt down. Some ſay ſome thing like a Black Bull was ſeen tumbling about; the certainty of that I aver not. The Houſe, tho' it burnt down to the Ground it flamed not: The Night was ſpent in carrying Goods, or one thing or other from one place to anothe; they, I think, remaining moſtly without Doors. *Thurſday* Col. *Busbridge* (whoſe Houſe the former was) being acquainted with the Man's ſad Accident, bid them go into another of his Houſes in the Pariſh, whither, when the Goods were brought, ſuch like Diſturbances were there alſo; the Houſe Fireth, endeavours are made by many to quench it, but in vain, till the Goods are thrown out, when it ceaſed with little or no help. In this condition none durſt let them into their Doors; they abide under a Hut; the Goods are

thrown upside down, Peuter-dishes, Knives, Brickbrats strike them, but hurt them not: Mr. *Bennet* and Mr. *Bradshaw*, Ministers, came to Pray with them, when a Knife glanced by the Breast of Mr. *Bennet*, a Bowl or Dish thrown at his Back, but while at Prayers quiet; they were without Doors, there being very many present, a Wooden Tut came flying out of the Air, by many, and came and struck the Man; as likewise a Horse-shoe, which was by some laid away, and it was observ'd of its own accord to rise again and fly to the Man, and strook him in the midst of a hundred People: Upon strict Examination the Man confesseth, that he had been a Thief, and did it under the colour of Religion. *Sabbath-day* the Girl told her Dame the former Story of the Womans Discourse; she is sent for, and Examined before Captain *Collins*, Mr. *Busbridge*, and she is searched and watched 24 Hours: the Girl saith, she is like the Woman, but I think will not swear it is the same. This Woman was formerly suspected to be a Witch, had to *Maidstone* about it, but got away, and hath lived about *Burwast* some time since; her Name I know not: *Tuesday* Four Ministers kept a Fast, Mr. *Bennet*, *Weller*, *Bradshaw* and *Golden*; since I hear not of any trouble. 'Tis said they are in a Barn or Ale-house; while they lay without Doors, the Woman sending some

Meal

Meal to a Neighbours to make Bread, they could not make it up into Loaves, but it was like Butter, and so they put it into the Oven, but it would not bake, but came out as it went in. This Relation came from Mr. *Collins*, who was an Eye-witness of much of it.

XVI. About twenty Years past, when I was in the Lord *Broghill*'s (now Earl of *Orery*'s) Lodgings in *London*, one Night he brought me the Report, that one of *Cromwell*'s Soldiers being on his Watch, near the Chappel of St. *James*'s House, something came towards him in an affrightening shape, and he calling out, Stand, stand, or I will shoot you, at last discharging, it ran upon him, and threw him over the way far off; and that it had been that day Examined, and affirmed confidently; and what became of the Report of it afterward, I know not, save that it was said to happen oft. But on this occasion the Earl of *Orery* (yet living) told me, as followeth, That Colonel *Venables* (then going for *Hispaniola*, with the Soldiers that were there Repulsed and took *Jamaica*) had a Soldier in his Army that came out of *Ireland*, and was under Colonel Hill, who was then in *London*, and would attest this following, *viz.* That this Soldier looked pale and sad, and pined, and the cause was unknown: At last he came to Colonel

Colonel *Hill* with his Confession, that he had bin a Servant in *England*, (as I remember, to one that carried Stockins and such ware about to sell) and for his Money, he had Murdered his Master, and buried him in such a place: And flying into *Ireland*, listed himself his Souldier, and that of a long time, when ever he lay alone, somewhat like a headless Man, stood by his Bed, saying to him, [*Wilt thou yet confess?*] And in this case of fear he had continued, till lately it appeared to him when he had a Bed-fellow (which it never did before) and said as before [*Wilt thou yet confess*] and now seeing no hope of longer Concealing it, he Confessed: And as I remember, his going to *Hispaniola* was his punishment, in stead of Death, where vengeance followed him.) This he offered then to bring Colonel *Hill* to me to attest, (since the Writing of this, the Earl of *Orery* is dead.)

XVI. *Simon Jones*, a Strong and healthful Man of *Kederminster* (no way inclined to Melancholy or any Fancies) hath oft told me, that being a Souldier for the King in the War against the Parliament, in a clear Moon-shine Night, as he stood Sentinel in the Colledge Green at *Worcester*, something like a headless Bear, appeared to him; and so affrighted him, that he laid down his Arms soon after, and returned home to his

Trade

Trade, and while I was there afterward, which was fourteen years, lived Honestly, Religiously, and without blame, and I think is yet living, which mindeth me of that which followeth, though to me not known.

XVII. When I was young, most credible and religious persons born in *Wilden-Hall* near *Wolver-hampton* in *Stafford-Shire*, oft told me (dwelling with me in the same House) that one *Richard White* a Smith of *Wilden-Hall*, was a prophane Atheistical Man, and believing that there was no Devils, in his Cups would wish he could once see the Devil, if there were such a thing; and that suddenly he changed his Life, and became a professor of zeal, and strictness in Religion, and told them, that in a clear Moonshine Night, the Devil in the shape of a great ugly Man, stood by his Bed side, opening the Curtains, and looking him in the Face, and at last took up the Blanket, and sometime smiled on him, and then was more ugly, and after a while (in which he lay in great Terror) the Apparition Vanished, and he was affrighted into the aforesaid change of Life (as *Bruno* is said to be the Founder of the Order of Carthusian Fryers.

XVIII. My dear Friend Mr. *Hopkins* (Father to my Faithful Brother Mr. *George Hopkins* Minister at *Eversham*; till ejected, *Aug.* 24. 1662.

1662. and Grandfather to Dr. *Hopkins*, lately Preacher at *Laurences*) a chief Magistrate of *Bewdley*, and since a Member of the Long Parliament, oft pained as he thought with the Spleen, but not at all Melancholy, came to me at Mr. *Hanburyes*, the last time before I was driven out of the County, and as a great secret told me, that he was possest (meaning, I think Bewitcht): I chid him, as Fanciful and Melancholy: But he without any shew of Melancholy, affirmed, that it was certainly true: I could not stay with him, and never saw him more. But he long continued in pain and that Conceit, and before he dyed, a piece of Wood came down into the *rectum intestinum*, which they were fain to pull out with their Fingers. His good Wife told me, it was of the length of ones finger: And that he and they were sure that he never swallowed any such thing. The best Men it seems may be thus Afflicted, as *Job* by Satan.

XVIII. There is now in *London* an understanding, sober, pious Man, oft one of my Hearers, who hath an elder Brother, a Gentleman of considerable Rank, who having formerly seemed pious, of late Years doth oft fall into the Sin of Drunkenness: He oft lodgeth long together here, in this his Brother's House: And whenever he is drunken, and hath slept himself sober, some-

thing

thing knocks at his Bed's Head, as if one knock'd on a Wainſcot; when they remove his Bed, it followeth him: Beſides lowd Noiſes on other Parts where he is, that all the Houſe heareth. They have oft watch'd, and kept his Hands, leſt he ſhould do it himſelf. His Brother hath oft told it me, and brought his Wife (a diſcreet Woman) to atteſt it; who averreth moreover, that as ſhe watched him, ſhe hath ſeen his Shooes under the Bed taken up, and nothing viſible touch them. They brought to me the Man himſelf, and when we ask him how he dare ſo ſin again, after ſuch a Warning, he hath no Excuſe. But being Perſons of Quality, for ſome ſpecial Reaſon of Worldly Intereſt, I muſt not name him.

Two things are remarkable in this Inſtance. 1. What a powerful thing Temptation and Fleſhly Concupiſcence is, and what a hardned Heart Sin brings Men to: If one roſe from the Dead to warn ſuch Sinners, it would not of it ſelf perſuade them.

2. It poſeth me to think what kind of Spirit this is, that hath ſuch a Care of this Man's Soul, (which maketh me hope he will recover.) Do good Spirits dwell ſo near us? Or are they ſent on ſuch Meſſages? Or is it his Guardian Angel? Or is it the Soul of ſome dead Friend, that ſuffereth, and yet, retaining Love to him, as *Dives* to his

his Brethren, would have him saved? God yet keepeth such things from us, in the dark.

XIX. There is now in *London* a Youth, (the Son of a very Godly Conforming Minister,) who reading a Book of that called Conjuration, coming to the *Words* and *Actions* which the Book said would cause the Devil to appear, was presently very desirous to try, and desirous that the Apparition might be accordingly. He came to me in Terrour, having before opened his Case to a Parish-Minister, and affirmed to me, that the Devil hath appeared to him, and sollicited him with a Knife to cut his Throat, and told him, he must do it suddenly, for he would stay no longer. I told him how safe he was, if he truly repented, and begged Pardon through Christ, and would resolvedly renew his Baptismal Covenant, and renounce the Devil, and live as truly devoted to God and our Redeemer: And I have heard from him no more, but must not name him.

This shews what Power Satan gets, if Men do but consent: For I had a very Godly Friend, that a Week ago told me, that he read *Cornelius Agrippa*'s *Occulta Philosophia*, and read the same Words that he saith will raise Devils, but with no Desire, but a Detestation of Success, and

and of the Book, and nothing appeared to him.

XX. Mr. *Samuel Clark* hath publiſhed the Apparition to Mr. *White* of *Dorcheſter*, Aſſeſſor to the *Weſtminſter*-Aſſembly, at *Lambeth*. The Devil, in a light Night, ſtood by his Bed-ſide: He looked a while whether he would ſay or do any thing, and then ſaid, *If thou haſt nothing elſe to do, I have*; and ſo turned himſelf to ſleep. Many ſay it from Mr. *White* himſelf.

XXI. This following I had from one of unqueſtionable Credit.

Amongſt other things, I called to Mind a Story ſent me in a Letter from *Cambridge*, that Week it was done, in 1661, or 1662. and I did verily believe, and do ſtill, that Mr. *Illingworth* ſent it me, but he could not reflect it; however, Mr. *Cooper* hearing it told it was a great Truth, he heard Mr. *Franklin*, a Miniſter of *Wood-Riſing*, in this County, twelve Miles from this City, Father to the Child, tell it to Sir *Philip Woodhouſe*. Mr. *Franklin* (his Character, farther than that of a Miniſter of the Church of *England*, I cannot give you) was then Miniſter of a Town (whoſe Name I know not) in the Iſle of *Ely*, and upon this Account which I ſhall tell you, removed to *Wood-Riſing* in this County.

This

This Man had a Child, to which a Spirit often appeared at his Father's Houſe; and grew ſo bold and free, as very ordinarily to come in whilſt Company was in the Houſe, and *Franklin* in the Room, and ſit down by the Boy. At due Years, about the Year 1661, or 1662. he was bound an Apprentice to a Barber in *Cambridge*, (or at leaſt with him as a Probationer.) One Night the Spirit appeared to him in the uſual Habit of a Gentlewoman, and would have perſuaded him to go home again, asking him what he did there? *&c.* The Boy, after ſome Treaty, replied, He would not go. Upon which, he received a great Blow on the Ear, and grew very ill, but roſe. Being and continuing ill, his Maſter preſently horſeth, and rides to acquaint his Father. In the Forenoon of that Day, the Boy ſitting by the Kitchin-fire, his Miſtreſs being by, ſuddenly cries out, *O Miſtreſs! Look: There's the Gentlewoman.* The Woman turns to look, ſees nothing; but while her Head was turned, hears a Noiſe as of a great Box on the Ear; turns, ſees the Boy bending down his Neck, and he preſently died. About the ſame Hour, ſo near as they could gueſs, the Maſter was ſitting at Dinner in the Iſle of *Ely*, with the Father: The Appearance of a Gentlewoman comes in, looking angrily, taking a Turn or two, diſappeared.

Thus

Thus I remember the Story came, in three Days after it was done, to me.

Mr. *Cooper* this Afternoon confirms it, as heard by him from Mr. *Franklin* himself: Adding, the poor Man was so affected, that he seemed almost stupid.

XXIII. From a credible Person I had this following Account.

In the Year 1665. *Elizabeth Brooker*, Servant to Mrs. *Hieron* of *Honyton*, in the County of *Devon*, as she was serving in Dinner one *Lord's Day*, suddenly felt a pricking, as of a Pin, in her Thigh, but did not think there could be any such thing; yet looking, she found indeed that a Pin was there, got within her Skin, but without drawing any Blood, or breaking the Skin, or making any hole or sign at all; and it was got so far within her Flesh, that she could hardly feel the Head of it with her Finger, but yet she did plainly enough perceive that it was a Pin; so it continued the remaining part of that Day. The next Day she felt but little pain: The *Tuesday* she was much pained, and the Pin wrought so far into her Flesh, that she could no longer feel it with her Fingers. The *Wednesday* she went to *Exeter*, that she might have the Advice of Mr. *Anthony Smith*, a Chirurgeon there, of great Reputation. He, upon examining the place, would not believe that any Pin was

there, there being no Skin broken, no Swelling, nor any other thing by which he might perceive the least Token of any such matter. However, upon her confident and constant affirming there was a Pin, he made an Incision; and searching with an Instrument, at length found the Pin, and took it out: It was a little crooked, and of the larger sort of small Pins. He presently made Applications for the Cure of the Wound, which in about three Weeks time was effected.

The Day before this happened, the Woman had an unknown Person asked a Pin of her, which she denied her, but did not suspect her. And another Woman, *Agnes Richardson*, who was suspected, was angry with her, for blaming her about Miscarriage in an Errand that she sent her on.

A true Relation from Honyton, *in the County of* Devon, *concerning Witchcraft.*

Kingston upon *Thames*, *Sept.* 6. 1681.

ABout nine or ten Years since, in the House of Mrs. *Hieron*, of *Honyton*, Widow, there happened this strange Instance of Witchcraft following.

This

This Widow *Hieron*, a Perſon of good Quality, kept a Mercer's Shop, and (I think) doth to this day, in *Honyton*. She had a Maid-Servant, *Elizabeth Brooker* by Name, who ſold Small Wares in a Stall before her Miſtreſſes Door. On *Saturday*, which was their Market-day, a certain Woman of *Honyton* Town came to the ſaid *Elizabeth Brooker*, (ſelling Wares at the Stall aforeſaid,) and asked her for a Pin. The Maid readily gave her a Pin from her Sleeve; but this Pin did not ſatisfie, ſhe would have a Pin of a bigger ſort, out of a Paper which hung up to ſell. The Maid told her, thoſe Pins were not hers to give, ſhe muſt ask her Miſtreſs; and when ſhe had Orders, ſhe would give her her Deſire. The Woman asked her again, and again; and *Elizabeth* did as often deny. The Woman went away in a great Fume and Rage, and told the Maid, ſhe ſhould hear farther from her, ſhe would e'er long wiſh ſhe had given her the Pin ſhe deſired; with many threatning Speeches, which the Maid took little notice of, (though the Woman was of an ill Report.) Now, the next Day being the *Lord's Day*, while her Miſtreſs and the Family were at Dinner, and *Elizabeth Brooker* waiting at the Table, on a ſudden the Maid gave a very great Cry, and told them, ſhe had a Pin thruſt into her Thigh, which few of the Family did believe, know-

ing there was no Person in the Room beside her self, and the Family, who all sate at Meat, she only standing to attend them. Her Mistress arose from Table, and Mr. *Samuel Hieron*'s Wife, (who was then living.) She was forced to go to Bed; they sent for a Midwife of the Town, who had skill in Sores and Wounds: She saw there had been some small Hurt in the Skin, but the Pin was out of sight; and feeling so as to understand what it was, or exactly where, the Midwife applied her rare Plaister of *Venice*-Turpentine all that Night, and many other things the next Day, but the Pain was still the same. On the *Tuesday* they advised with Mr. *Salter*, a skilful Apothecary in the Town, who advised them well, whose Counsel they followed, but all in vain. On *Wednesday*, the same Week, they, with great Trouble and Pain, brought her to *Exeter*, and lodged her at Mr. *John Hoppin*'s, a worthy Minister of the Gospel, who lived in *Gaudies-Lane*. They called me to her, to advise what to do to ease her Pain. I designed a Suppurative Cataplasm, but nothing would satisfie the Maid, but cutting of it out; which was somewhat difficult, because it was hard to find the place exactly, where to make the Incision; but the Courage of the Patient did greatly promote the Operation. I made a large Incision, according to the length of the Muscles; and

and though I could find no sign of the Pin upon the first Incision, yet by putting my Incision-knife obliquely, I felt the Pin, and brought it out, near an Inch within the *Cutis*; and upon that there was great Ease, and in fifteen Days the Sore was whole. This Operation was performed in the presence of Mrs. *Hoppin*, Mrs. *Gold*, Mrs. *Ford*, and many worthy Persons, of good Reputation. And I dare presume, If this Paper be sent to *Honyton*, to Mr. *Samuel Hieron*, Minister of the Gospel, he will have it sufficiently attested concerning the first part of the Story, and none can tell the second part better than my self, who performed the Operation: And the Truth of that I give under my Hand this 6th Day of *September*, *Anno Dom.* 1681.

Anthony Smith,

Chyrurgus *Kingston*.

XXIV. One born in the same Town, now living in *London*, in a Journey, *Anno* 1664. lodged at an Inn in *Culmstock*, in the same County. He went to Bed between Ten and Eleven of the Clock, and soon

fell aſleep, not having any Apprehenſions concerning the Houſe or Chamber. When he awaked, he found himſelf laid out in the Floor, at ſome diſtance from the Bed, by the ſide of a Table, the Bed-Cloaths, and his own Wearing Cloaths, all upon him, juſt in the ſame manner as he laid them when going to Bed; having nothing at all under him, by which he got an extream Cold; and beſides, his Leg and Arm next the Table were ſorely bruiſed. Being awake, he began to think where he was, but ſoon recollected himſelf, and by the Light of the Moon, which then ſhone very bright, he diſcerned the Bed; and putting on the Cloaths upon the Bed, laid him down again, and ſlept the remaining part of the Night very quietly. Soon after his being in Bed this ſecond time, the Town-Clock ſtruck Twelve. He never was out of his Bed in his Sleep before or ſince; and ſoon after he came to underſtand that the Chamber was reputed to be haunted.

Mr.

Mr. Charles Hatt's *Letter, concerning an Houſe being haunted at* Kinton, *in* Worceſterſhire, *in the Year* 1667.

Worthy Sir,

ACcording to your Deſire, and my Promiſe when I was with you about a Fortnight ſince, with Mrs. *Wilſon*, concerning a Man's Houſe in *Kinton* (ſix Miles from *Worceſter*) being ſorely troubled, about the latter end of the Year 1667. to the beſt of my Remembrance, *viz.*

I living at *Benington*, near *Auſter*, in *Warwickſhire*, Workmen come from *Kinton*, acquainted me of an Houſe ſorely haunted, naming the Perſon to me, (which I have now forgot.) I being deſirous to ſee or hear ſuch things, went to the ſaid Houſe; but finding only a Maid there a ſpinning, I asked for her Maſter. She told me, the Spirit (to the beſt of my remembrance ſhe called it ſo) had boxed him about the Ears, as he ſate by the Fire, over againſt her; upon which, he cried out, and went away to a Son's of his in the ſaid Town, a little before I came. I coming to the ſaid Man, deſired him to come home.

He ſeemed unwilling, telling me how he was abuſed by it, and that in the Night it would often pull him out of the Bed, and did ſo torment him, that he was a weary of his Life. But getting him home, he ſate him down about the ſame place, near the Fire, and I ſate over againſt him, diſcourſing how he was troubled. He told me, ſeveral had been with him; as the Miniſter of the place, (to my beſt remembrance.) They bid him pray, pray: But he found no Relief. I told him, I knew no other way than by ſeeking to the Lord, and not to ſpeak ſlightly of Prayer. He told me, I might hear it before I went. I had not been long, but there was a great Noiſe in the ſaid Room, of Groaning, or rather Gruntling, like a Hog, and then gave a lowd Shriek. Here it is, ſaith the Man. I was much concerned upon the hearing of it; ſo recalling my ſelf, I deſired to go to Prayer in the next Room, where the Man uſed to lie. By this time many of the Towns-People came in, and were at Duty. About the middle of Duty, the aforeſaid Noiſe came, as I thought, lowder, and juſt by me; however, I then was not concerned. Afterward, having ſome Diſcourſe with the Man about a Month after, I heard from him, that it did no more trouble him, nor to his Death.

He

He lived, as I remember, two Years after. This is the best and truest Account I can give. I rest,

SIR,

Your Christian Friend

to command,

Gingraff, May 16. 1691. Charles Hatt's.

POSTSCRIPT.

SIR,

I Spake to my Lady *Rich*, concerning a Voice that Mr. *Tiro* heard, acquainting him of his Death. If you remember, I told you of him, and you desired an Account of it. He was a Nonconformist Minister, of *Unger*, in *Essex:* My Lady will send you the Account of it. This Mr. *Tiro* had an extraordinary Love for you.

Vale, C. H.

CHAP.

CHAP. III.

MR. *John Humphreys*, brought Mr. *May Hill* to me, with a Bag of Irons, Nails and Brass, vomited by the Girl. I keep some of them to shew: Nails about three or four inches long, doubled crooked at the end, and pieces of old Brass doubled, about an Inch broad, and two or three Inches long, with crooked edges: I desired him to give me the Case in Writing, which he hath done as followeth: Any one that is incredulous, may now at *Beckington* receive Satisfaction from him, and from the Maid her self.

In the Town of *Beckington*, by *Froome* in *Somersetshire*, liveth *Mary Hill*, a Maid of about Eighteen years of Age, who having lived very much in the Neglect of her Duty to God, was some time before *Michaelmas* last past was Twelve-Month, taken very ill, and being seized with violent Fits, began to Vomit up about two hundred crooked Pins. This so Stupendous an Accident, drew a numerous Concourse of People to see her: To whom when in her Fits, she did constantly affirm, that she saw against the Wall of the Room: Wherein

she

she lay, an old Woman named *Elizabeth Carrier*, who thereupon being Apprehended by a Warrant from a Justice of Peace, and Convicted by the Oaths of two Persons, was committed to the County Goal.

About a Fortnight after, she began to Vomit up Nails, Pieces of Nails, Pieces of Brass, Handles of Spoons, and so continued to do for the space of six Months and upwards: And in her fits, she said there did appear to her an old Woman, Named *Margery Coombes*, and one *Ann More*; who also by a Warrant from two Justices of the Peace, were Apprehended and brought to the Sessions held at *Brewton* for the County, and by the Bench committed to the County Goal: The former of these dyed as soon as she came into Prison, the other two were Tryed at *Taunton* Assizes, by my Lord Chief Justice *Holt*, and for want of Evidence, were acquitted by the Jury. The Persons bound over to give Evidence, were *Susanna Belton*, and *Ann Holland*, who upon their Oaths Deposited, that they hookt out of the Navel of the said *Mary Hill*, as she lay in a dead fit, crooked Pins, small Nails, and small pieces of Brass, which were produced in Court before the Judge, and from him handed to the Jury to look upon them. Whereupon Mr. *Francis Jesse*, and Mr. *Christopher Brewer* declared, that they had seen the

the ſaid *Mary Hill* to Vomit up at ſeveral times Crooked Pins, Nails, and Pieces of Braſs, which they alſo produced in open Court, and to the end, they might be aſcertained it was no Impoſture, they declared, they had ſearched her Mouth with their Fingers before ſhe did Vomit.

Upon which the Court thought fit to call for me, who am the Miniſter of the Pariſh, to teſtifie the Knowledge of the matter, which I did to this Effect, that I had ſeen her at ſeveral times, after having given her a little ſmall Beer, Vomit up Crooked Pins, Nails, and Pieces of Braſs. That to prevent the Suppoſition of a Cheat, I had cauſed her to be brought to a Window, and having lookt into her Mouth, I ſearcht it with my Finger, as I did the Beer before ſhe drank it. This I did, that I might not be wanting in Circumſtantial Anſwers, to what my Lord and Court might propoſe.

I well remember, a Gentleman on a *Saturday* came to my Houſe (*Incognito*) to know of me the truth of the Country Report about this Maid, having ſeen ſome of the Nails, *&c.* ſhe had Vomited up. I told him it was very true, and if he would ſtay in Town till the Morning, he might ſee it himſelf, for his own Satisfaction. Which he did, and early in the Morning, was called to ſee her. But becauſe Beer was

not

not given her when she wanted it, she lay in a very Deplorable Condition, till past two in the Afternoon; when with much Difficulty, she brought up a piece of Brass, which the said Gentleman took away with him. Though before the said Piece of Brass came up, he told me he was satisfied of the Truth of the thing, because it was impossible for any Mortal to Counterfeit her miserable Condition. She sometimes lying in a dead Fit, with her Tongue swelled out of her Head, and then reviving, she would fall to Vomiting, but nothing came up till about two a Clock in the Afternoon. Nay, so curious was he to Anticipate any Cheat, that he searcht her Mouth himself, gave her the Bear, held her up in his hand, and likewise the Bason, into which she Vomited, and continued with her all this time, without eating and drinking, which was about eight hours, that he might be an Eye-Witness of the Truth of it. Nay, further, he found the Maid living only with a Brother, and three poor Sisters, all young Persons, and very honest, and the Maid kept at the Charge of the Parish, were sufficient Testimonies they were uncapable of making a Cheat of it. The Gentleman I now mentioned, was, (as I afterward learnt) Esquire *Player* of *Castle-Cary*.

I have often wondred how it was possible for all that Trumpery to be conveyed into her

her Body, which at Intervals, ſhe caſt up. I therefore made all the Obſervation I could to ſatisfie my ſelf and others. I found that thoſe things which ſhe brought up in the Morning, were conveyed into her Body by ſome Diabolical Power, when ſhe was in Bed at Night. What induced me eaſily to believe this, was, by conſidering theſe following Circumſtances.

1. That it was only in the Morning, that ſhe Vomited up Nails, *&c.* and ſcarce did any thing in the Afternoon.

2. I found by Enquiry, that ſhe always ſlept with her Mouth open, and could not help it, and when aſleep, ſhe could not be awaken'd either by calling, jogging or pulling of her, for ſome conſiderable time; though at the ſame time, ſhe fetcht ſuch deep and painful Groans, as if ſhe were awaked, and ſenſible of her ſad Condition.

3. For my Farther Satisfaction, I got ſome at my own Charge to ſit up at Nights with her, and watch her Mouth, and to ſee it was kept cloſe ſhut. Whilſt this was done, the Vomiting of Nails ceaſed, and that for thirteen Nights Succeſſively; but when it was neglected, ſhe would be ſure to bring up ſomething of Nails, or ſome ſuch ſtuff. I then had her lodged at a Neighbours Houſe, to ſee whether her Vomiting of Nails

Nails would totally ceaſe, but it did not. For coming one day to my Houſe, to refreſh her ſelf, ſhe had not bin there two Hours, before ſhe began to be ill, we immediately gave her ſome Beer, and ſhe Vomited up a great board Nail. Some time after this, ſhe threw up a great piece of Braſs, which I ſaw followed with much Blood, and ſhe being extreamly weakened with ſtriving, and falling into a Fit, I cauſed a Woman to open her Mouth, who took out as much Blood, as ſhe could hold in the hollow of her hand.

After the Aſſizes afore-mentioned was ended, and ſhe was turned home, ſhe grew worſe than ever, by Vomiting of Nails, Pieces of Glaſs, *&c.* And falling one day into a Violent Fit, ſhe was ſwelled to an extraordinary bigneſs, ſome Beer being given her, ſhe throws up ſeveral Pieces of Bread and Butter, beſmeared with a Poyſonous matter, which I judged to be white Mercury. This ſo much affrighted the Neighbours, that they would come no more near her. So that one day, ſhe being taken deſperate ill, I was ſent for to pray with her, and Compaſſionating the Deplorableneſs of her Condition, I at laſt reſolved to take her into my own Houſe, where in ſome ſhort time, the Vomiting ceaſed; though for ſome ſpace, her Diſtorting Fits followed her. But, bleſ-

ſed

sed be God, is now, and has been for a considerable time last past in very good health, and fit for a Service.

April 4. 1691. May Hill *Minister of* Beckington, *In the County of* Somerset.

II. They that will read Mr. *Increase Mathers* Book, and especially his Sons, Mr. *Cotton Mathers* Book of the Witchcrafts in *New-England*, may see enough to Silence any Incredulity that pretendeth to be Rational.

Mr. *Emlin* a Preacher now in *Dublin*, told me the Story of the Bewitching of two Gentlewoman, Sisters to Mr. *Pacy*, now a Pious Justice in *Lestoft* in *Suffolke*. He and his Sisters now Married, are all yet living: They were used much like those in *New-England*, mentioned by Mr. *Cotton Mather*, being Children then about nine and eleven years old: But I understand that the Story is in Print, and it is also in *M. S.* from Judge *Hale* himself, who Condemned the Witch, (which no Man was more backward to do, without full Evidence.) A Lady of my Acquaintance, hath it under his Hand. Therefore I forbear the particulars: Only one odd passage that Mr. *Emlin* told me I shall recite. A Godly Minister yet living, sitting by to see one of

of the Girls in her fits, ſuddenly felt a force pull one of the Hooks from his Breeches: And while he looked, with wonder what was become of it, the Tormented Girl, Vomited it up out of her Mouth: Any that doubteth of this Story, may be ſatisfied of Mr. *Pacy*, and both his Siſters yet living, and may know all the Evidences and Circumſtances which I paſs over.

CHAP. IV.

Instances sent me from the Duke of Lauderdale: *(More in other Letters of his I gave away, and some Books of Forreign Wonders he sent me.)*

SIR,

IT is sad that the *Sadducean*, or rather Atheistical denying of Spirits, or their Apparitions should so far prevail; and sadder, that the clear Testimonies of so many Ancient and Modern Authors should not convince them. But why should I wonder, if those who believe not *Moses* and the Prophets, will not believe though one should rise from the Dead? One great cause of the hardening of those Infidels, is, the frequent Impostures which the *Romanists* obtrude on the VVorld in their Exorcisms and pretended Miracles. Another is the too great Credulity of some who make every thing VVitchcraft which they do not understand: And a third may be the Ignorance of some Judges and Juries, who condemn Silly Melancholy People upon their own Confession, and perhaps, slender Proofs. None

None of these three can be deny'd, but it is impertinent arguing to conclude, that because there have been Cheats in the World, because there are some too credulous, and some have been put to Death for Witches, and were not, therefore all Men are deceived. There is so much written, both at home and abroad, so convincingly, and by so unquestionable Authors, that I have not the Vanity to add any thing, especially to you: But because you have desired me to tell you the Story of the Nuns at *Loudun* and some others, I shall first tell you of a real Possession near the place I was born in; next of disquietings by Spirits (both which I had from unquestionable Testimonies) and then I shall tell you what I saw at *Loudun*, concerning that which I do not doubt to call a Pretended Possession, sure I am a Cheat. About 30 Years ago, when I was a Boy at School, there was a poor Woman generally believed to be really possessed. She lived near the Town of *Duns* in the *Mers*; and Mr. *John Weems* then Minister of *Duns* (a Man known by his Works to be a Learned Man, and I knew him to be a Godly Honest Man) was perswaded she was possessed; I have heard him many times speak with my Father about it, and both of them concluded it a real Possession. Mr. *Weems* visited her often, and being convinc'd of the truth of the thing, he, with some

Neighbour Ministers, applied themselves to the King's Privy Council for a Warrant to keep Days of Humiliation for her. But the Bishops being then in Power (would not allow any Fasts to be kept. I will not trouble you with many Circumstances, one I shall only tell you, which I think will evince a real Possession. The Report being spread in the Countrey, a Knight of the Name of *Forbes*, who lived in the *North* of *Scotland*, being come to *Edenborough*, meeting there with a Minister of the *North*; and both of them desirous to see the Woman, the *Northern* Minister invited the Knight to my Father's House (which was within Ten or Twelve Miles of the VVoman) whither they came, and next Morning went to see the VVoman. They found her a poor Ignorant Creature, and seeing nothing extraordinary, the Minister says in Latin to the Knight, *Nondum audivimus Spiritum loquentem*; presently a Voice comes out of the VVomans Mouth, *Audis loquentem, audis loquentem*: This put the Minister into some amazement (which I think made him not mind his own Latin), he took off his Hat, and said, *Misereatur Deus peccatoris*: the Voice presently out of the VVomans Mouth said, *Dic peccatricis, dic peccatricis*; whereupon both of them came out of the House fully satisfied, took Horse immediately and returned to my Father's House at *Thirlestane Castle* in *Lauderdale*, where

where they related this passage. This I do exactly remember. Many more Particulars might be got in that Countrey, but this Latin Criticism in a most Illiterate Ignorant Woman, where there was no pretence to dispossessing, is Evidence enough, I think.

Within these 30 or 40 Years there was an unquestionable Possession in the United Provinces, a Wench that spoke all Languages, of which I have heard many Particulars when I lived in the *Low-Countries*, but that being Forreign I will not insist on it.

As to Houses disquieted with Noises, I shall tell you one that happened since I was a Married Man, and hint at more, which if you please, I can get you authentically attested.

Within four Miles of *Edenborough*, there lived an Aged Godly Minister, one that was esteemed a Puritan; his Son now Minister of the same place, and then ordained his Assistant. Their House was extraordinarily troubled with noises, which they, and their Family, and many Neighbours (who for divers Weeks used to go watch with them) did ordinarily hear. It troubled them most on the *Saturday* Night, and the Night before their weekly Lecture-day. Sometimes they would hear all the Locks of the House, on Doors and Chests to fly open; yea, their Cloaths which were

at Night lock'd up into Trunks and Chests, they found in the Morning all hanging about the Walls. Once they found their best Linnen taken out, the Table covered with it, Napkins, as if they had been used, yea and Liquor in their Cups, as if Company had been there at Meat. The rumbling was extraordinary: The good old Man commonly called his Family to Prayer when it was most troublesome; and immediately it was converted into gentle knocking, like the modest knock of a Finger: But as soon as Prayer was done, they should hear excessive knocking, as if a Beam had been heaved by strength of many Men against the Floor. Never was there Voice nor Apparition, but one thing was remarkable: (You must know, that it is ordinary in *Scotland* to have a half Cannon Bullet in the Chimney-corner, on which they break their great Coals.) A merry Maid in the House, being accustomed to the Rumblings, and so her Fear gone, told her fellow Maid-Servant, That if the Devil troubled them that Night, she would brain him; so she took the Half-Cannon Bullet into Bed: The Noise did not fail to awake her, nor did she fail in her design, but took up the great Bullet, and with a threatning, threw it as she thought, on the Floor, but the Bullet was never more seen; the Minister turned her away for meddling and talking to it. All these

Particulars

Particulars I have had from the Mouth of the Minister now living, he is an Honest Man, of good Natural Parts, well bred both in Learning and by Travel into Forreign Parts in his Youth. I was not in the Countrey my self during the time, but I have it from many other Witnesses, and my Father's Steward lived then in a House of mine within a Mile of the place, and sent his Servants constantly thither; his Son now serves me, who knows it.

I could tell you an ancienter Story before my time, in the House of one *Burnet*, in the *North* of *Scotland*, where strange things were seen, which I can get sufficiently attested. Also in the *Southwest* Border of *Scotland*, in *Annandale* there is a House called *Powdine*, belonging to a Gentleman called *Johnston*, that House hath been haunted these 50 or 60 Years. At my coming to *Worcester* 1651. I spoke with the Gentleman (being my self quartered within two Miles of the House) he told me many extraordinary Relations consisting in his own Knowledge: And I carried him to my Master, to whom he made the same Relations: Noises and Apparitions, Drums and Trumpets heard before the last War; yea, he said, some *English* Soldiers quartering in his House, were soundly beaten by that then irresistible Inhabitant: (This last I wonder'd at, for I rather expected he should have

been a Remonstrator, and opposed the Resistance:) And within this Fortnight Mr. *James Sharp* was with me (him you know, and he is now at *London)* he tells me, that Spirit now speaks, and appears frequently in the shape of a Naked Arm; But other Discourse took me off from further inquiry. These things I tell you in obedience to your desire, but as I said before, I desire them not to be Printed. Atheists are not to be convinced by Stories: Their own Sences will no more convert them than Sence will convert a Papist from *Transubstantiation*; and Scottish Stories would make the disaffected jeer *Scotland*, which is the object of Scorn enough already.

When I was in *Dorsetshire* Prisoner, one Mr. *Jo. Hodder*, Minister of *Hauke-Church* in that County, told me of strange Apparitions, and unquestionable Evidences of the actings of Spirits in a House, yea, a Religious House of that Country, of which he was himself an Ear and Eye Witness.

In *Dorchester* also, the Son of Reverend Mr. *Jo. White* (who was Assessor to the Assembly at *Westminster*) told me many Particulars of that House in *Lambeth* where his Father lived in the time of the Assembly, which then was unquestionably haunted with Spirits. I do well remember, I dined with old Mr. *White* then one day, and at Dinner he told us much of it, and that that

Morning

Morning the Spirit called up the Maid to lay the Beef to the Fire. Of the two last you may be satisfied when you please; and at this present, I am told, there is a House at *Folie-John-Park* not three miles from the place haunted with Spirits.

But I must leave room for my *Loudun* Nuns, and not write a Book; In the Year 1637, being at *Paris* in the Spring, the City was so full of the possession of a whole Cloyster of Nuns, and some Laick Wenches at *Loudun*, Books Printed, and strange Stories told, that few doubted it; and I, who was perswaded such a thing might be, and that it was not impossible the Devil could possess a Nun as well as another, doubted it as little as any body. So coming into that Country, I went a days Journey out of my way to satisfie my Curiosity. Into the Chappel I came in the Morning of a Holy Day, and with as little prejudice as any could have, for I believed verily to have seen some strange sights; but when I had seen Exorcising enough of three or four of them in the Chappel, and could hear nothing but wanton Wenches singing baudy Songs in *French*, I begun to suspect a Fourbe, and in great Gravity went to a Jesuite, and told him, I had come a great way in hope to see some strange thing, and was sorry to be disappointed. He commended my Holy Curiosity, and after he had thought a while,

while, he desired me to go to the Castle, and from thence, at such an Hour, to the Parish Church, and I should be satisfied. I wonder'd at his Correspondence, yet gravely went where he directed me. In the Castle I saw little, but in the Parish Church I saw a great many people gazing, and a Wench pretty well taught to play Tricks, yet nothing so much as I have seen twenty Tumblers and Rope-dancers do. Back I came to the Nuns Chappel, where I saw the *Jesuits* still hard at work at several Altars, and one poor *Capuchin*, who was an Object of Pity, for he was possessed indeed with a Melancholy Fancy, that Devils were running about his Head, and constantly was applying Relicks. I saw the Mother Superior exorcised, and saw that Hand on which they would have made us believe, The names *I. H. S. MARIA, JOSEPH*, were written by Miracles; (but it was apparent to me it was done with *Aqua Fortis*) then my Patience was quite spent, and I went to a *Jesuit* and told him my Mind freely. He still maintained a real Possession, and I desired for a tryal to speak a strange Language: He asked what Language? I told him I would not tell; but neither he nor all those Devils should understand me. He asked if I would be converted upon the Tryal, (for I had discovered I was no Papist) I told him that

was

was not the Queſtion, nor could all the Devils in Hell pervert me; but the Queſtion was, If that was a real Poſſeſſion, and if any could underſtand me I ſhall confeſs it under my Hand: His anſwer was, Theſe Devils have not travelled; and this I replyed to with a loud Laughter, Nor could I get any more Satisfaction. Only in the Town I heard enough that it was a Cheat invented to burn a Curate (his name, as I take it, was *Cupif)* and the Man had been really burnt to Aſhes, as a Witch, but the People ſaid it was for his Converſion from them. At my coming to *Saumur* next day, my Country-man, Dr. *Duncan*, Principal of the Colledge at *Saumur*, told me how he had made a clearer Diſcovery of the Cheat in preſence of the Biſhop of *Poitiers*, and of all the Country, how he had held faſt one of the pretended poſſeſſed Nuns Arms in ſpite of all the Power of their Exorciſms, and challenged all the Devils in Hell to take it out of his Hand. This, with many more Circumſtances, he told me, and he printed them to the World; but this is already too tedious. One more Journey I made to ſee Poſſeſſed Women exorciſed near *Antwerp*, *Anno* 1649. but ſaw only ſome great *Holland* Wenches hear Exorciſm patiently, and belch moſt abominably. So if thoſe were Devils, they were windy Devils; but I thought they were only

only poſſeſſed with a Mornings Draught of too new Beer. Some of the *Loudun* Nuns, after great Reſiſtance and Squeeking, did on great importunity adore their Hoſt, and the *Jeſuites* did deſire us to ſee the power of Church, where, all I wondered at, was his Blaſphemy, in ſaying to the pretended Devil, *Proſtratum adorabis creatorem tuum quem digitis teneo.* But my Paper, as well as my Diſcretion calls for an End. Your Deſire and my Obedience is all I can plead for your receiving ſo long a Rabble from,

Sir,

Your moſt faithful Friend

and Servant,

Windſor-Caſtle,
March 12. 1659.

Lauderdaile.

CHAP.

CHAP. V.

More Examples.

I. *Alexander Benedictus, lib. 7. Pract. cap. 25.* recited *by Skenkius, Lib. 7. Obſ. 33.* ſaith, that he ſaw two Women, Neighbours and Companions, bewitched, that were both taken with Vomiting the ſame Day: One vomited a Head-Bodkin, crooked like a Hook, and a deal of Woman's Hair, and Parings of Nails, and died the next Night. The other vomited much Woman's Hair, and pieces of Nitre, and three Lumps of Dog's Hair dried, the quantity of a Dog's Tail.

II. *Benivenius, cap.* 8. ſaith, he ſaw and had in Cure a Woman tormented with a ſwolen Belly, toſſed up and down, who he thought had been hyſterical. But at laſt ſhe vomited long, crooked Nails, and braſs Needles, and Wax, and Lumps of Hair, and bigger Lumps of Meat than any one can ſwallow; and ſhe doted, and propheſied, and did other things above natural Power.

III. *Langius, Lib. 1. Epiſt. 38.* nameth *Ulricus Neuſeſſor*, a Husbandman, who was tor-

tormented in one of his Sides, and at last felt a Nail of Iron under the whole Skin, which the Chirurgeon cut out, but his Pain still increased, so that in Impatience he cut his Throat, and died. He nameth the Persons who were present when he was opened, and they found in his Stomach a long, round piece of Wood, and four Knives of Steel, partly sharp, and partly toothed like Saws, and two sharp pieces of Iron, every one above a Span long, and a Ball of Hair.

IV. *Cornelius Gemma*, of *Lovain*, *De Natur. Charact. Div. lib.* 2. *cap.* 4. hath a long and marvellous Story of a Girl of Fifteen Years old, called *Catherine Gualter*, suspected to be bewitched; who fell ill, *Jan.* 1571. and after divers Months Pain, and Fevers and Convulsions like the Hysterical, and three or four Men could hardly hold her. He and *Bernard* a Physician were sent for in *August*: She avoided a living Eel by Stool; it lay as dead in the Excrements at first, but put into Water, revived: When it was dead, and laid up to keep, it vanished away. Then the Maid began to vomit watery Humour, (which he saw,) like Urine: For fourteen Days she vomited the quantity of four and twenty Pound in a Day; which he saw himself, and handled; and yet she had never the less passage of Urine, and she had

had no Swelling, and drunk scarce one Cup of Beer or Wine. Afterward she vomited abundance of Hair, some longer, and some short, like Dog's Hair, and this with great difficulty and pain. Strong Jactations, Convulsions, and beating her self continued daily many Hours; sometimes laughing, sometimes weeping, as Hysterical: Then she vomited great flocks of Hair, with filthy Matter, such as is in Ulcers, and sometimes like the Dung of Doves and Geese, and in them pieces of Wood, and those like new Chips lately cut off an old Tree, and abundance of Skins like Parchment-Shavings: And afterwards, two or three Pounds a Day, like Ink and Coals together, with long, white, hard Hair mix'd, for a Week together: Afterwards short black and red Hair, and a virulent Humour like Dirt. In *September* she vomited Membranes, like pieces of her Stomach, of a fleshy thick Coat, with the marks of Veins, afterwards thin black ones; and after that, various Membranes of two hands breadth, like a Viper's Slough, (in the description of which, he is too large for me to repeat, as in various shapes and figures.) After this, she vomited innumerable Stones, some like Walnuts, like pieces broken out of old Walls, with some of the Lime on them: In his presence she vomited one as big as two Chesnuts, which first stuck in her Throat;

Throat, and swell'd a quarter of an Hour, so that she seemed dead, without Breath and Pulse; and after that, a piece of Wood of the length and thickness of his Finger, and Hair; after that she vomited a triangular Bone, whole without, and hollow within; and after that, many Joint-Bones; and last of all, Hair, with pieces of Glass and Brass. Recited by *Mar. Don. Hist. Mir. Lib.* 2. *Cap.* 1. and *Skenkius*, *Lib.* 7. *Obs.* 48. That she was cured by the Priests Means, doth not render the Story incredible, though there be many Deceits.

More such you may read in *Skenkius*, and of two Whelps vomited up, *ibid. Obs.* 42, 41, 40, 43. And *Sidelius* by *Scholtzius* sent him the Narrative of a Girl of Eleven Years old, that vomited Chesnuts, lumps of Hair, and of raw Flesh, and a Hen's Bone of the Leg, after long, terrible Fits; between which, she played, and was well: And by publick and private Prayer was cured.

VI. *Wolphius* wrote to *Skenkius*, that near *Zurick* the Devil vexed a melancholy Woman, and sollicited her to drown her self: She went and sate long on the Flood-gate of a Pond; at last, by his importunity, she yielded, saying, [*If it must be so, on God's Name let it be so,*] and cast her self into the Water, where she lay three Hours on her Back,

Back, and could not ſink; and being found, and brought home, her Body was as light as Straw, and ſhe recovered her Health.

VII. *Sebaſtian Brand J.C.* wrote to *Skenkius*, the Narrative of one, that after horrid Torments, vomited in one Year four hundred Earthen Chamber-pots full of Blood, beſides what went by Stool, and fifty times let blood that Year; ſo that ſhe loſt a thouſand Pounds of Blood, as this Man (a Councillor of State) profeſſed he knew by true Report, and his own Eye-ſight. And the Blood burſt through the Skin, and with it ſhe vomited a thouſand and two hundred Worms, ſome as long as ones Finger, and ſome longer.

I have elſewhere cited out of *Fernelius*, the Narrative of ſuch as had the like ſymptoms as ſome of theſe, and ſpoke Latin, Greek and Hebrew, which they never learnt.

VIII. Honeſt *Fabritius Hildanus, l. 2. Obſ. 43. p. 202.* tells us of a young Man that none of the Phyſicians could cure, or find out his Diſeaſe; and his Parents going to a Conjurer, he gave him a Vomit, which brought up Pins, Nails, Points of Knives, and many other pieces of Iron, which *Hildanus* himſelf ſaw with Admiration, and the young Man preſently recovered: (*In pago quodam prope Urbem* Metim.)

IX. *Felix Platerus*, an excellent pious Protestant Doctor at *Basil*, in his Observations, *lib.* 1. *p.* 20. saith, [*A certain Exorcist* Priest, 1560. got wealth by exorcising, by *conjuring the Possessed, in a City of* Helvetia; *into whose House coming on some Business, I was desired by a Parent, that was his Country-man, to turn him from this ungodly practice:* And even then one was brought in, a robust Man, with torn Hose, who they said was possessed of a Devil, and carried on their Shoulders; they cast him down on the Pavement of the Chamber, who prostrate on the Ground, his Feet drawn together, his Hands contorted, and, which is strange, his Neck turned about, so that his Face look'd to his back, he lay dumb and deaf like a Block. They told me that he had remained in this posture and form, without Meat, Drink, or any Excretion many Days. I being struck with this terribly, went my ways. But this same Exorcist (Priest) that same Year was brought to me, to *Basil*, to be cured, having a pain in his Hip, that he could not walk, and he lodged with us. But when many things were used in Vain, at last he confest to me, that this befell him by the Devil: Whom when he by his Exorcisms, would have cast out of one possest, the Devil then, as he had done oft before, threatned him in these words, in the *German*,

man Tongue [*Pfaff ich will dir noch den thou geben daſe du mich alſes verit eiſt.*] And at once, thruſt him ſo violently up to the Chimney, that his Hip hurt, hath been in this Caſe ever ſince.

It would be tedious to cite Learned Credible Phyſitians, that have written with full Evidence, Demoniacal effects on their Patients.

X. The Caſe elſewhere mentioned, which convinced *Hollerius*, an extraordinary Phyſitian, who before, derided it as Melancholy, is undeniable: Of a Girl, that while People looked on, would by ſomwhat inviſible, be ſuddenly bound to a Poſt or Bed-ſtead, or her Hands tyed together with Cords, Hemp, or Horſe-hair: Which *Hollerius* ſeeing, and that the band couldnot be untyed, but muſt be cut, he confeſſed it was by an inviſible or ſupernatural Power. One can ſcarce name a Man unlikelier to be deceived, than *Hollerius*.

XI. The Hiſtories that *Pet. Foreſtus* giveth us, of his own Patients and Knowledge, having mentioned elſewhere, I here forbear to recite, and many others mentioned in the ſecond part of my Saints Reſt.

XII. *Scribonius*, a Learned Pious *Marpurg* Doctor of Phyſick, ſaith in *Phyſiol.*

Sagarum, p. 53, *&c.* One of the Witches burnt at *Lemgovia*, confessed, that she made Lame one of the Citizens, (whom I will not name, being well known.) And another, with her own Mouth witnessed, that she killed the Consuls first Wife, by putting Poysonous things under the Door, on which she fell Sick the next day, and dyed.

I will add (saith *Scribonius*) an Example which I saw my self, and observed. For we must believe, that which Experience by Example sheweth us. In this present year 1585. in the Summer, a Witch was apprehended at *Waldecia*, who is in a Town of the Illustrious Princess *Barbara*, Countess of *Waldecia*, *&c.* to a Servant Maid to one of her Neighbours, for whom she was to prepare a Coat (or Gown) in one of the doubles of it, sowed a certain Root, which caused as soon as she put it on, that in her Loins, which the extremities of the Coat touched, she was presently the same hour greatly troubled, and straightway tormented grievously in all her Body. And a few days after, she Vomited Bones like the great Teeth of a Horse, and small Cockle-shells. I saw all the Bones, I saw a Cockle-shell, and with my Knife I cut them, and I brake them; so that I shall never be made believe, that this was any Deception of the sight.

Another Testimony I will add, which by a Credible Man, was sent me, *Anno* 1573. *Nov.*

*Nov.*14. from the Town of *Hallenſted* in the Dutchy of *Brunſwick*, *Stephen Ralen* accuſed of Witchcraft, by two of his Kindred, freely, and without Bonds confeſſed, that from his firſt Wife that was burnt with other Witches in the City of *Ratelburg*, he learned the Art of killing Men by Poyſon; And that after being Angry with his ſecond Wife, for the Suſpition of Adultery in her Child-Bed, he had given her thoſe Poyſons. And that by the help of his firſt Wife, he had given one *Rhetobbs* Poyſon, which killed him in eight days, having fallen out with him in his Drinking Frolicks. And another he killed with a Poyſon drawn from three named Animals: And he freely confeſſed, that to another, he laid the ſaid Poyſon under the Door, and as he went out over them, he preſently had a pain in his right Arm, and after in the reſt of his Body, with which, he was grievouſly Tortured. And he after told them, that once his Hat falling, and loſt in the Water, being angry with God Almighty, and Renouncing him (*like our Dammee Tories*) he gave himſelf to the Devil, and called him to him, to come to him; and ſaid, I'll be thine, and commit my ſelf to thee: Come to me Satan, who preſently came. He was burnt, *November* the 20th.

XIII. The *Concubitus* of the Devils with Witches (Males and Females) hath so full Testimonies, as is not to be denied. St. *Austin* saith, *De Civit. Dei, lib.* 15. *cap.* 23. *& Sup. Gen. lib.* 1. *q.* 3. It is a most common Report, and many whose Credit is not to be doubted of, say and confirm, that by their own, or other such, they have heard it, that *Sylvani* and *Fauni* have been naught with Women. And that many Devils which the *French* call *Ducii*, do daily attempt this Uncleanness, and effect it, is reported by so many, that 'tis Impudence to deny it. Yea, some Women, counted honest, defend the practice. Near *Witeberg*, a Merchant's Wife, that pass'd for an honest Woman, was used to admit one peculiar Concubine: And once, her Husband being from home, her Lover came to her in the Night; and having pleased his Lust, in the Morning he arose, and sate on the top of the Door, in the shape of a Magpye, and said to her this Farewell; *Hitherto this hath been thy Sweetheart*, and vanished with the Words.] *Scribon. pag.* 79.

I rather think that this was a Man-Witch, than a Devil.

The Story of *Magdalena Crucia* (cited elsewhere by me, and by Dr. *H. More*) was, saith *Bodin*, famous through the World, cited by many; who being suspected, to save her

her Life, went to the Pope himself (*Paul* III.) as a Penitent, and confessed her Sin, that at Twelve Years old the Devil sollicited her, and lay with her, and that he had layen with her thirty Years; yet she was made the Abbess of a Monastery, and counted a Saint. And she confessed that the Devil, among all the People, brought Christ's Body (the Wafer) to her Mouth, none seeing what carried it; whereby she was taken for a Saint, as done by some good Spirit.

And saith *Scribonius*; St. *Bernard*'s History testifieth, that there was a Witch, with whom the Devil oft was naught, and her Husband never perceived it.

And, saith he, many Witches in these Countries have of late Years confessed the same.

And, *ibid.* *Bodin* saith of Men, [One *Benet*, a Witch at *Berne*, a Priest of Eighty Years old, said, that for Forty Years he had been unclean with the Devil in the shape of a Woman, and that unseen she was his Companion, and named her *Hermione*; and so he was burnt.

And another Priest of Seventy Years old confessed, that he had used Venery with the Devil in the shape of a Woman Fifty Years, and so he was burnt.

And, *Anno* 1573. *Novemb.* 14. in our Neighbourhood, the Dutchy of *Brunswick*, *Stephen Ralen* (before-mentioned) confessed,

that he had for Seven Years been unclean with the Devil, whom he took for his Miſs, named *Rölſtruchſe*.

XIV. Abundance of credible Hiſtories tell us of Men and Women ſtruck and hurt by the Devil, ſaith *Scribonius*, *pag.* 82, 83. I will add one Example: At *Marpurg*, (where he dwelt,) *Anno* 1678. a young Ruſtick that had a Devil, was by the Council of Divines brought into the Temple at the time of publick Prayers, that they might try whether they could caſt out the Devil. And when Prayers were ended, and he was brought again into the Hoſpital, (their *Bedlam*,) a certain Citizen, well known to me, ſtanding alone by his own Chimney-fire, and ſeeing the Demoniack Man paſs by in the Street, by the noiſe of the Company, he earneſtly prayed to God for him: In the very Moment of his praying, by ſome inviſible Genius, he had ſuddenly ſuch a Stroke on his Neck, as caſt him down on his Face, on the Ground; I think, becauſe that malignant Spirit would not that Men ſhould pray for him that he had poſſeſs'd. He profeſs'd that he did ſenſibly perceive ſomething like the Hand of a ſtrong Man ſtrike him, his Face being toward the Fire. The Man revealed it to me the ſame Day, but ſecretly, leſt it ſhould caſt his Wife or Children into a Fright.] *Scribonius*, *ibid. pag.* 83.

XV.

XV. The raising of Storms by Witches is attested by so many, that I think it needless to recite them. *Paracelsus* saith, That Devils can do it by meer Natural Causes; and saith, that if much *Aluminous* Matter and *Salt Peter* (not throughly prepared) be mixt, they will send up a Cloud of Smoak, even to the middle Region of the Air, which will come down as Rain in Drops.

XVI. *Erasmus* and others tell us of a Witch at a Town near them, (or rather, as Devil, that appeared and threatned to burn their Houses, and on the top of a Chimney, holding a Pot of Ashes, scattered them abroad, and presently the Town was burnt.

XVII. The selling of Winds in the Northern Seas towards *Lapland* and *Iseland*, is so commonly asserted by Mariners and Historians, that I shall omit particular Instances; *Olaus Magnus*, and others, will tell the Reader of that, and more, in those cold parts.

XVIII. What shall we say to the many certain Histories of the fresh bleeding of Murdered Bodies, when the Murderer is brought to it, or at least, when he toucheth it; whether it be by the Soul of the Dead,

or

or by a good Spirit that hateth Murther, or by the Devil appointed for Revenge; it seems plainly to be by an invisible Spirit's Operation. I have heard persons so Credible give Instances of it, seen by themselves, that (though it be not a constant Event) it is surely Credible.

The aforesaid *Scribonius ubi supra, p.* 123. *&c.* saith, [This is done so manifestly, and in so many places, that to deny it is but open Lies.] And he answers them that refer it to other Causes only; and saith, [I'll testifie what I have seen, when *James ab Aquaria, Patricius* of *Arles* was dead; *Valeriola*, a Physician of great Experience, citing some Verses of *Lucretius*, of mad Love saith, In this Verse *Lucretius* thinks that the Blood of a Man affected and wounded by a Beam from the Eyes, doth pass into wounded, as the Blood of one slain by a a Man's Sword, falleth into him that falleth. But saith *Scribonius*, I had rather *Valeriola* had said, It is done by the Secret Judgment of God.

XIX. *Scribonius*, p. 126. For the strangeness of the thing (saith he) I will bring but one Example: In the County of *Lippia* at *Ufrenia*, a Woman that had killed her Child, cast it into the next River Secretly; the Child after 3 weeks was found there by 2 Maids, and by the Command of the Magistrates it was put

put into the Lap or Boſom of the Mother, being in Priſon, to try whether the Carkaſs would ſweat Blood: Hereupon the dead Infant preſently opened the left Eye, and weeping much, look'd on the Mother; and that Eye being ſhut, Blood flowed out of it: This Example is certainly a ſtupendous ſign of God's Judgment: It was ſeen of very many moſt Grave Men, and is not doubted of by the Inhabitants of that place.

XX. A Godly Miniſter, Mr. *Farnworth*, that came hither from *New England* (being a Nonconformiſt, and extream poor, dyed, as all about him ſaid, of meer Poverty, for want of warm Cloaths, Fire, and Food, when the Act of Uniformity had begger'd many into extream neceſſity) he teſtify'd, that in *America*, hearing of a Sacrifice to the Devil that the Savages uſed to keep, by offering a Man to him, he went to ſee them perform it; and he found a great number about a dry Pit, and they brought an old Man bound, and by many ugly Ceremonies devoted him: And he ſaw the Man carried up into the Air, and quickly thrown down again dead among them.

XXI. *Ludov. Vives de Verit. fidei, lib.* 1. ſaith, That in *America*, it is a common thing to ſee Spirits appear to Men in various Shapes day and night.

So

So *Olaus Magnus* ſaith of the *Iſelanders.*

XXII. I know none that hath written better *de Angelis & de Potentia Dæmonum*, than *Zanchy*, who, *Tom.* 3. *c.* 4 *de Pot. Dem.* ſaith, [He wonders that any ſhould deny, that there are ſuch Spirits as are called Hags or Fairies, as exerciſe Familiarity with Men, and without hurting them, come to them, and trouble them, as playing with them. I could (ſaith he) bring many Examples of perſons yet living, that have had Experience of them on themſelves: But hence it appeareth, that there are ſuch Spirits in the Air, and that when God permits them, they uſe their Power on us, for ſport or hurt.] Read him there further.

XXIII. I have elſewhere cited the moſt Credible *Melanchthon*, ſaying he had ſeen ſome, and that many perſons of his Acquaintance, had ſeen and talk'd with them; and that the Devil appeared to his own Aunt in the likeneſs of her dead Husband, with a *Franciſcan* Fryar, and told her, ſhe muſt hire ſome Maſſes to be ſaid for him; and took her by the Hand, ſaying, he would not hurt her; but it ſo burnt her Hand, that it remained black ever after.

See *Fernelius de abditis rerum Cauſis, lib.* 2. *c.* 16. of many things that he ſaw himſelf, that are convincing.

XXIV. Dr.

XXIV. Dr. *Henricus ab Heer, Obſerv. viii.* A little Girl in the ninth year of her Age, for Beauty, Education, or Birth inferior to none where ſhe lived, having innocently put into her Mouth a Sorrel Leaf, which was given her by a Witch that begged at the Door, to whom ſhe had firſt given a piece of Bread, and then ſome Beer, it was ſcarce ſwallowed by her, when ſhe began to be Tortured in her Bowels, to Tremble all over, and then to be convulſt, and in fine, to ſwoon away, and fall as one dead. The Doctor and Doctreſs being called (for at *Utrecht*, where this thing happen'd in *May*, 1625. it is Cuſtomary for both Sexes to practiſe Phyſick) though they for many days Experimented the Remedies uſual in this caſe, the Child found no Relief, but was ſtill Afflicted with very frequent and moſt terrible paroxyſms. Whereupon, as the Cuſtom of the Country is, they Conſult the Exorciſts. The Prieſt appointed for that work, a Capuchin had ſcarce laid his hand on the Ritual, when the Child was Transformed by the Demon into ſuch Shapes, as a Man that hath not beheld it with his Eyes, will hardly be brought to imagine. It began firſt to rowl it ſelf about, and next to Vomit Horſe-dung, Needles, Pins, Hairs, Feathers, Bottoms of Thread, Pieces of glaſs Windows, Nails drawn

drawn out of Cart or Coach Wheels, an Iron Knife above a Span long, Egg and Fiſh Shells. In the mean while, her Parents and thoſe of the Neighbourhood, obſerve that whenever the Witch came near the Houſe, or ſo much as turned her Eye towards it, even at the Diſtance of two hundred paces, the poor Child was in much greater Torment than before, inſomuch, that ſhe could by no means be eaſed of her Fit, or ſhew one ſign of Life, until ſhe was at a very great Diſtance from her. This Witch was ſoon after apprehended, and confeſt both this, and infinite other the like Feats, for which ſhe was Strangled and Burnt. Being deſired by a Father Jeſuit, who Aſſiſted her in her laſt Agony, and at that Moment, on which depends Eternity, when the Executioner had now fitted the Rope to her Neck, that ſhe would diſſolve the the Spell, and eaſe the Child, ſhe ſaid, it was not in her Power; Becauſe the Ember Weeks were paſt, ſince ſhe had Bewithtced her; adding, that ſhould ſhe undo the Villanies ſhe had perpetrated, the Child would not ſo quickly recover: For the two other Witches, whom ſhe named, had alſo given her their Mortal Infections, from the Effects whereof, ſhe could not without Difficulty, and much time, be delivered. The Mother then, as in a Deſperate caſe, brought her Daughter to me about

bout the middle of *September*, and I had her with me for some weeks. What I then saw, heard and handled, because I know many Physitians, those especially that are Averse to the Roman Perswasion, will hardly believe it upon my Narrative, so may God help me, as I shall most truly Relate what I saw. The day after this Unfortunate Child came into my House, I took care to send for *Modestus* a Capuchin, who still lives at *Liege*: While he was yet fifty paces from my Chamber, the Girl fell down, as one deprived of Life; I took her for Dead: For she had not so much as the least Breath. Her Fingers and Toes, which if I had not seen it my self, I could not have believ'd it, were so Writhen and Convulst, that the Exterior or third joint stuck so hard unto the second, a thing which is scarce possible Naturally, that they might seem to have been fastened together with the stiffest Glue. I endeavoured to thrust a Golden Bodkin betwixt them, and after an Iron Nail, a wooden Spindle, *&c.* but all in Vain. The Mother seeing the Childs fall, for she would never go one step from her, said the Capuchines were coming. She had no sooner said this; but they knocked at the Door: When they were come in, and had lighted the Consecrated Taper, and the Exorcist had put on his Habit, as soon as ever he had read the

first

first words of the Exorcism taken out of the Gospels, the Girl which hitherto had lain more immoveable than any dead Corps, fell a shaking all over, her Fingers and Toes continuing as they were, with that Violence, that she could not be held still by six of us, by no means we could use. My self, who with all my Strength, essayed to hold her Head, observed it both by my sight and feeling, to be Writhen, as by an Opisthotonick Convulsion, together with her Neck towards her Shoulders. In the mean time, her Belly was raised up to a prodigious bigness, and was nearer her Throat, than her Thighs, and that with so great a Noise, and grumbling of her Bowels, that all present could hear it at above ten paces distance. The sound was the neareſt to that which is caused by Tempestuous waves under the prow of a Ship. All this while, the Child Vomited several of the above mentioned things. I begged the Exorcist, out of Compassion to her, to forbear his Reading: He had scarce pronounced the last Syllable, when in an instant, she lay as quiet as possible. And after he had quitted the House, and was at a considerable Distance off, she undid her Fingers and Toes, and opened her Eyes, and straightway stood up. And when she had wept a little, and chid her Mother for sending for the Capuchines, though

she

ſhe never ſaw them, nor as ſhe ſaid, heard them, ſhe preſently began to eat, drink, and play with her equals, juſt as if nothing ail'd her, until, upon the Capuchines returning to do his Office, ſhe was as formerly. I ſaw her this while caſt up Feathers, Bundles of Straw, above the bigneſs of my Thumb, with Pins ſtuck acroſs the Straws, Points wove of Thread of ſeveral Colours, and a Row of Pins ſtuck in a blew Paper, as freſh and new, as any are ſold on the Pedlars Stall: In fine, every thing as the Innocent Child Affirmed, which ſhe had ſeen in the Witches basket, when ſhe beged, which ſavours plainly of Deviliſm, and which all the Philoſophers in the World, are not able to ſolve. For by what Operation, could every thing ſhe had ſeen in the basket, be Conveyed in the ſame kind and tale, into the Bowels of the Child, except the Devil himſelf was aſſiſting? But when I ſaw all ſhe had caſt up, was perfectly dry, and without the leaſt wet, I told the Capuchines, and ſeveral Philoſophers preſent (for I had called many out of a deſire of being the better informed) that ſurely our Eyes were inchanted: For that theſe things could not poſſibly come out of her Body. For how could it be, that the pricking of ſo many Pins, ſhould bring up no Blood? How could a ſharp knife come up the narrow

Throat of a young Child, without cutting the passage? I added, that it was my Opinion, that those things must be conveyed privately some how, from some other place, and then by the Malicious Demon, that took pleasure to deceive us, dropt from the Childs Lips, into our Hands, and that I was brought to mind of a Verse in *Ovid*, which I never understood, but now less than ever: It is this.

Devovet absentes simulacraq; cerea fingit,
Et miserum tenues in jecur urget acus.
Curses the absent, then forms waxen shapes
Runs into th' Liver needles.——

The words are spoken of *Medea* a Witch. But the Child her self being immixt with us in our Debates, and of a Capacity above her years, soon resolved this Difficulty for me. Doubt not, said she, but that these things come out of me, and with that she, caught my Hand, and put it to her Throat. Feel, Sir, said she, a Pin without a Head a coming up, and which will come out presently. I felt, and immediately when I thought verily I held it fast betwixt the fingers of my left Hand within her Throat, I perceived it to be forc't Violently from me, and presently seeing the Child a bowing to spit, I received it in my right Hand; and I have shewed it since to several incredu-

dulous Persons, and still keep it by me, to shew to the Curious, with Points, Feathers, Thread, Straw, and other like Materials. In like manner, I have frequently at other times, felt the ends of Points, while they were yet in the very Orifice of her Stomach, and while they were coming up, and ready to come out of her Mouth, all who were Curious to make Experiments, imagined they could hold the end of the point in the middle of her Throat; but the crafty Demon, Defeated all their Attempts. After she had been exorcised at *Liegé* for some weeks to no purpose, her Mother had a great desire to carry her to *Hus*, to a Chappel newly Built and Consecrated to the Honour of the Blessed Virgin, and believed by the vulgar, to be very Famous for Miracles. While her Mother and Friends which Accompanied her, employed their time at the usual Solemnities there, daily confessing, and receiving the Blessed Sacrament; but with no effect, they bring the Child back to my House, not one jot the better, but the worse by a *Hydrophobia*, or as I would rather call it, a *Stygrophobia*, or fearfulness of moist things, so called, very sad and Disconsolate, and Despairing of her Life, yea, praying for her Death. She came back to me, about the midst of *Autumn*, refusing not only Wine, Beer, Mead, and all Water; but also boil'd Meat, and Bread steept

in Broth or Wine, and at laſt, all White and Wheaten Bread: I believe, becauſe the one was made with Milk, and the other with Water, as is uſual with us. For which Reaſon, for forty days time, ſhe lived on nothing but Apples, Raiſins, Nuts, Almonds, and other Fruits proper to the Seaſon, yet for all this, the roſie bluſh in her Cheeks was not Diminiſhed, nor the Milky ſnow of her Forehead. At laſt for fifteen Days and Nights together, ſhe took neither Meat nor Drink. How ſhe could paſs ſo many Days without either Meat or Drink: I confeſs my ſelf ignorant; but that ſo it was, I do avow, and all my Family are ready with me, moſt Solemnly to Depoſe upon Oath. On the ſixteenth day, when ſhe had of her own accord, askt for ſome Drink, and taken it, ſhe no longer refuſed Food. I thought it then ſeaſonable to have Recourſe to Natural Means, not Omitting Divine Exorciſms, and I prepared the Decoction. *Ex fuga Dæmonum* of Southern Wood, *Mugwort*, *Vervene*, *&c.* and after I had uſed her a while to that Drink, I ſent her Home. In the interim, tumbling over all the Books, I could find at laſt I light on *Bartholomew Carrichters*, Secrets, who in the twelfth Chapter of his ſecond Book, Deſcribes a certain Medicine, proper to this Malady. Finding this mightily Recommended in *Horſtius* his Medicinal Epiſtles,

Epiſtles, *Epiſt.* 1. *Sect. vij.* in Hector *Schlands* Letter to *Gregory Horſtius*, dated in the year 1612. I Write both to him, and to the *Francford* Apothecary, in whoſe Shops he ſaith it is ſold, promiſing any Rate for the unguent and preſcription. But receiving no Advice from them, andbeing Day and Night Sollicitous for the Childs Recovery, I took *Carrichter* again into my Hand, and having much ado to underſtand him, by reaſon of a miſtake of the Printers, who had Printed in one word, *Holtz bletter beer*, which ſhould have been in three, I at laſt, almoſt a Twelve-Month after, for want of neceſſary Materials, cauſed the following Unguent to be made: Take of Dogs Greaſe well Diſſolved and Cleanſed, four Ounces; of Bears Greaſe, eight Ounces; of Capons Greaſe, four and twenty Ounces; three Trunks of Miſletoe of the Haſle while Green, cut it into pieces, and pound it ſmall; till they become moiſt; bruiſe together the Wood, Leaves and Berries, mix all in a Vial, after you have expoſed it to the Sun, for nine Weeks, you ſhall extract a green Balſam, wherewith, if you anoint the Bodies of the Bewitcht, eſpecially the parts moſt affected, and the Joints, they will certainly be Cured, as hath been proved by this Child, who hath been now three years perfectly well, only on the days of the Ember-weeks, do what ſhe

can, she is seized with a certain Transient Melancholy. And this is the Reason why I have ingenuosly Communicated to the World in the Latin Tongue, the abovementioned prescription, concealed by others, and published in *Dutch*, by *Carrichter* faultily.

XXV. Mer. Casaubon *in Credulity and Incredulity in things Natural.*

It cannot be deny'd, because I see Learned Physicians are of that Opinion, and visible Effects do evince it, but that the Devil doth *immiscere se* in several Diseases; whereof Sir *Theod. Mayern* (whom I think, for strange and even miraculous Cures, I may call the *Æsculapius* of his time; and to do no body wrong, he gave me a notable Instance concerning a Maid in his House, that had been bitten by a Mad Dog, which also dy'd of it; to whom, when he came in a Morning with a Looking-Glass (to make a Tryal of what he had read, but not yet experienced himself) under his Gown, before he was in the Room, she began to cry out, and told him what it was he had about him.

XXVI. Fernelius *de Abdit. rerum causis, Pag.* 65. saith, I saw one that by certain words would make Shapes (Spectres) appear in a Looking-Glass, which, whatever he com-

commanded them, would presently by Writing or by true Images so clearly express, that all might be quickly and easily understood by those that sat by. They heard a few Sacred words, but filthily contaminated by obscure names, such as the power of the Elements, the horrid and unheard of names of certain Princes of the *East*, *West*, *&c.*

And *P.* 124, 125. he tells you how many ways, by Characters, Spells, Ceremonies they work (too long to recite) and tells you how the Bewitched are Distorted, Tormented, speak unlearnt Languages, tell the bystanders their Secrets, *&c.* and saith, [A few Years ago, a young Man, a Knights Son, labour'd of a Concussion and a Convulsion of his Body by Fits, which did so exagitate sometime the Left-Arm, sometime the Right; sometimes one Finger, sometimes one Leg, sometimes the other, sometimes both; sometimes the whole Trunk of his Body that four Servant-men could scarcely hold him, but his Head remained unshaken, his Tongue and Speech free, his Mind sound, and all his Senses entire, even in the fierceness of his Convulsions: He was taken at least ten times a Day, sound in the intervals, but broken with Labour. Had he not had his Understanding and Senses sound, it would have been taken for an Epilepsie. The most skilful Physicians judged it a Con-

vulsion kin to an Epilepsie, from a malignant venemous Vapor impact in the Marrow of the Back, *&c.* They used all Remedies— but we were all mistaken in Ignorance of the true Cause; for in the third Month a Demon was found to be the Author of all, shewing himself by Voice and unusual Words and Sentences, Latine and Greek, though he was ignorant of the Greek Tongue. He detected many of the Secrets of the by-sitters, and especially of the Physicians, deriding them, that he had by great Peril cheated them, and that by their vain Medicines they had almost killed the Man. If his Father (a Knight of the Order of St. *Michael*, that wore that Image in a Gold Chain) was coming to see him, he would far off, bid them, Let him not in, or take off his Chain. If Divine and Sacred words were read, he would toss him and shake him most fiercely.] See the rest.

And *Pag.* 127. [I saw one that would stop Blood flowing from any part of the Body, by touching the part, and muttering a few words] So far the great *Fernelius*: He next nameth many Diseases that they use Spells to Cure.

XXVII. The greatest Physician of *England* to divers Kings (and the chief that I have my self used, and knew him to be an Honest Credible Man.) Sir *Theodore Mayerne*,

Meyerne, confirmeth the thing in question, but goeth the true middle way between Ignorant Credulity and Incredulity, in his late published Praxis, *Pag.* 57. in a Letter to Dr. *Castle*, about one seeming possess'd, saying, [' That Melancholy is the Seat, the ' Bath, and the Kingdom of the Devil, I well ' know; and that that Prince of Darkness ' lurking under the thick Cloudiness of that ' black Humour, immixeth himself in di- ' vers Diseases, and that he exciteth cruel ' Troubles (or Storms) in divers Subjects, ' *I HAVE BY MANIFOLD EXPERI- ' ENCE FOUND*; but I am not of so ' facile a Mind, as to be struck at the meet- ' ing of every Phantasm, though portentous; ' nor is my Reason like Wax to receive ' every Impression. By two ' signs I can know Demoni- ' acks. * If a person untaught, ' and without Philosophy, ' speak in divers and strange Tongues, and ' nervously and solidly dispute of Sciences ' and Arts never studied: And if a weighty ' Body rapt up on high, hang ' long in the Air, * and fall ' not with their weight. Black ' Choler in the Spleen, Brain, ' Womb, may move a thousand Symptoms, ' which by the Ignorant, pass for Miracles.] There liveth in this City, an Irish-man, who with unmoved Lips maketh a long O- ration,

* *He might have nam'd more.*

* *Which is proved of many Witches.*

ration, and deceiveth those near him, as if one spoke to them far of.]

I my self discovered a notable Cheat in a Servant in my own House, and many such are detected, by which the Ignorant, Undiscerning and Incredulous, are drawn to disbelieve those that are most fully proved. Read of Cheats, *De Loier*, a *Frenchman*.

XXVIII. The Learned and Judicious *Gerh. Vossius* saith, *de Samuele in Beverovicii Epist. Pag.* 203. [I know there were many fabulous stories, and of Fraud, *&c.* but by Men both Learned, and Quick-sighted, and Grave, and Honest, in many Ages past, there are reported, and at this Day remembred and told innumerable Instances, in which it is not possible but that with the endeavour of man there concurred, the Illusion or Force of the Devil, a malignant Spirit supplying that which was beyond the power of Man.

XXIX. *Lavater de Spectris*, is a Book so common and well known, (by him a Learned Godly Protestant Divines) that I will suppose the Learned Reader to have read it, and will not recite what is therein.

XXX. Pious and Peaceable Bishop *Jos. Hall* saith, *Soliloq.* 15. *P.* 53, 54. [Satan's Prevalency

lency in this Age is most clear in the marvelous number of Witches abounding in all places. Now hundreds are discovered in one Shire; * and if Fame deceive us not, in a Village of 14 Houses in the *North*, are found so many of this Damned brood. Heretofore only barbarous deserts had them, but now the Civilest and Religious Parts are frequently pestered with them: Heretofore some silly ignorant old Women, *&c.* now we have known those of both Sexes, who professed much Knowledge, Holiness and Devotion drawn into this damnable Practice.

* *Suffolk* and *Essex.*

XXXI. I have elsewhere cited divers Passages to this use out of Holy *Cyprian*; but that in the Epistle of *Finnilianus* to *Cyprian*, *Ep.* 75. *Pag.* 238. seemeth strange (like that of *Magdalena Crucia* and others among the Papists.) A Woman pretending to have the Holy Ghost, proved a Witch, and did many Wonders: She had a Gift of Prayer, and did Baptize, and Administer the Lords Supper in the ordinary way, *&c.*

XXXII. This is so like to the well known Case of Mrs. *Hutchinson*, and Mrs. *Dyer* in *New England*, with Mr. *Wheeler*, and the rest, in the time of Sir *Henry Vane*'s Government, detected by the Wondrous Monsters, that I intreat the Reader to get the History

History of all, in Mr. *Tho. Weld*'s Book (one of their Ministers) called, *The rise and fall of Antinomianism and Familism in* New England. Though I find no proof of Witchcraft in their Case, there is much of Satanical Delusion, joined with Humane Self-conceit and Pride.

XXXIII. I have before mentioned *Zanchy*'s Judgment, and his excellent Books, *de Deo, de Angelis, & de potentia Damonum*; than whom no Man hath given us a more full Testimony in general, of Diabolical Operations: I shall here only repeat his Opinion of the *Manner* of Satan's Working. He thinketh (*Tom. 3. l. 4. c. 10. p. 188.*) that it is the very Substance of the Devil that entereth into Men, and that they have Bodies more Subtile than the Air.

The doubt is, 1. Whether it be only other Causes that enter by this moving of them by Devils: 2. Or whether they Operate and enter only *Virtute*, by some force sent from their Substance; 3. Or Operate by Contiguity of their Substance it self in Men.

1. The first way, no doubt they work as by moving Winds, and Fire, and Water, and our Blood and Humours, and our Tempters and Enemies, *&c.* but not that way alone.

2. What

2. What Energy or Force he can send, that is neither his own Substance nor any other Substance, I cannot conceive.

3. That his very Substance entereth into the Possessed, I see no cause to doubt; for he can penetrate any part of our Bodies, as he is a Spirit: And if we knew that he Operate only in some Body or Vehicle, Air, or Air and Fire mixt; yet what part of our Bodies cannot Air and Fire penetrate: (And this Supposition would countenance Dr. *More*'s Opinion, that all Spirits are the the Souls of some Bodies). And Scripture saith so much of Devils entring into Men, and being in them, and being cast out of them, that I see not how we can deny it to be their Substance.

And how else should they move us (besides by Instruments) Is it any more wonder that Devils (permitted) can enter, than Air: Or how else work they on Mens Souls. I must say it to humble us, that I fear, that in most Temptations that sollicit our Thoughts, and our Wills, and Affections and Passions, if not sometimes our *Tongues* and *Hands*, it is the very present Substance of Evil Spirits, that by Contiguity move us, even true Christians when they Sin: And that it is no unseemly thing to pray God to cast Satan out of our Thoughts and Hearts. Oh that we better knew what cause we have to fear letting him

him in, and by yielding and custom to give him advantages to tempt and rule us.

But yet his Substantial Presence, and his Operations are to be distinguished. He hurteth not all that he is present with; but those that he hath Power to work upon, and that are prepared to receive his Operations. God himself doth not work Life or Grace on all that he is present with; and that what he doth, he doth it by his Substantial Presence, or his Essence.

XXXIV. I have elsewhere cited *Luther*'s Testimony, and how the Devil appeared to himself at *Coburge*: And *Melancthon*'s and *Peter Martyr*'s I have cited here and elsewhere. See *Pet. Martyr Loc. Com. Clas.* 1. *c.* 9. and *cap.* 8. §. 8. *pag.* 39, 40.

XXXV. The most Judicious Credible *Melanchthon*, in his Epistle to *Hubert Languetus* (the Author of *Junius Brutus*'s *Vind. con. Tyran.*) *Epistolar. l.* 2. *p.* 550, 551. saith, ['Though there be sometimes Natural 'Causes of Madness, yet it is most certain, 'that Devils enter into the Bodies of some, 'and cause Madness and Torments to them, 'either with Natural Causes or without 'them; for it is manifest, that such persons 'are oft delivered without Natural Remedies. And these Diabolical Spectacles are 'oft Prodigies and Significations of future 'things:

'things: Twelve Years ago there was a 'Woman in *Saxony*, that never learnt Let-'ters, and yet when she was acted by the 'Devil, after Torment she spake Greek and 'Latin of the future *Saxon* War.

'Sixteen Years ago there was in the '*Marke*, a Girl, that when she pull'd Hairs 'from Cloaths, they were turned into 'Mark-Money, which the Girl devoured 'with long and loud gnashing of Teeth; 'and those Figures (or Shapes) of Money 'sometimes suddenly snatcht out of her 'Hands, were true Money, which are yet 'kept by some; and after the Girl felt 'great Torment: But she was delivered 'from all that Disease after some Months, 'and yet liveth in Health: But frequent 'Prayers of Godly Persons were made for 'her, and other Ceremonies were purposely 'omitted.] Thus *Melanchthon*.

CHAP.

CHAP. VI.

Mr. Jo. Lewis, *a Learned Justice of Peace in* Cardigan-shire, *with the Testimony of Dr.* Ellis, *and Mr.* John Davis, *about the Dead Mens Lights, the Knockers and Apparitions.*

MR. *J. Lewis* being a Justice of Peace, and a Man of Learning, at the time, when under *Cromwell* and *Harrison* the Reading and weak Parsons were cast out, and Itinerant Preachers set up, that turned four or five Parishes into one of their Circuits, and did little but Preach, and shut up the Doors where they came not, and by ignorant decrying Superstition, Forms and Ceremonies, set up Error, Anabaptistry and unjust Separations: He being greatly grieved for these Confusions wrote largely to me about them, whereupon, and on more such Instances I wrote my five Disputations of Church Government, Liturgy, and Ceremonies. And Mr. *Lewis* joined with me in a design to have begg'd Money in Pity to *Wales*, to have set up a Welch Colledge

Colledge at *Shrewsbury*; and his Notices about Apparitions came in but on the by, at my request: But tho' I dismember his Letters with regret, by casting away the main part that was well worth the reading, (and all my Answers to them) yet it would be so unsuitable to insert such Matters in a History of Spirits, that if any of his acquaintance blame me for it, they must accept of this Excuse: He is known by published Books of his own.

Part of Mr. John Lewis's *First Letter, relating to Spirits and Witches.*

Most Worthy Sir,

I Have now another Motion to you, as to that passage in your *Unreasonableness of Infidelity*, where you shew the meaning of the Spirit, as to Humane Learning, *&c.* and those 29 Considerations (for the page I cannot cite, because I have not the Book at this very instant) because it is in the midst of the Book, and not so discernable to all Readers; I could humbly beg of you, to get your Printer and Stationer to print them apart in a few small Leaves, for there is nothing generally that is more mistaken

among us than that, and I see the publishing here but so much of them in this kind would do infinite good here; and I would my self be at charge of buying and dispersing many scores of them. And because of that Copious Satisfaction you give of Spirits, than which there cannot be greater convincements against Infidelity and Atheism, I could afford you several strange Instances from these parts, but I shall trouble you only with two. Since the time I received your Letter, there happened in my Neighbourhood this following; A Man and his Family being all in Bed, about after Midnight, awake in Bed, he could perceive a Light entring a little Room, where he lay, and one after another, of some a Dozen in the shape of Men, and two or three Women with small Children in their Arms entring in, and they seemed to Dance, and the Room to be far lighter and wider than formerly; they did seem to eat Bread and Cheese all about a kind of a Tick upon the Ground; they offered him Meat, and would smile upon him; he could perceive no Voice, but he once calling to God to bless him, he could perceive the whisper of a Voice in Welch, bidding him hold his peace, being about four Hours thus, he did what he could to awake his Wife, and could not; they went out into another Room, and after some Dancing departed, and then he arose,

roſe; yet being but a very ſmall Room he could not find the Door, nor the way to Bed, until crying out, his Wife and Family awaked. Being within about two Miles of me, I ſent for the Man, who is an honeſt poor Husbandman, and of good Report: And I made him believe I would put him to his Oath for the truth of this Relation, who was very ready to take it.

2. The Second (if you have not formerly heard) the ſtrange and uſual appearance of Lights (called in Welch, *Dead Mens Candles*) before Mortality: This is ordinary in moſt of our Counties, that I never ſcarce heard of any ſort, Young or Old, but this is ſeen before Death, and often obſerved to part from the very Bodies of the perſons all along the way to the place of Burial, and infallibly Death will enſue. Now, Sir, it is worth your Reſolution, whether this may proceed from God or no; it is commonly imputed to the Igneous Air of the Counties: But that Evil Spirits can come by ſo much Knowledge, as to be always ſo Infallible (though herein I confeſs them very vaſt) and be ſo favourable and officious unto Man, as to be ſuch ſeaſonable Monitors of his Diſſolution, and to give ſo much diſcovery of Spiritual Eſſences, and the Immortality; I doubt whether they mind us ſo much good as this: Some Wiles I confeſs they may have

by such Appearances, but it carries the Benefits mentioned with it, whereas their Disappearance makes more for Infidelity and Atheism: But this I leave to your Judgment, begging Pardon for this Boldness in diverting you from your far better Thoughts; and seeing it is my Happiness to have this little Invisible Acquaintance with you, I shall omit no Opportunity of troubling you with such poor Thoughts as the Lord shall give unto me of the best Things, humbly wishing (as for the making up the sad Differences of Religion among us) the Lord would give those in Authority to weigh that Pious and Wise Course you have proposed, as to those four great Parties in the Dedication of your *Saints Rest*, with my unfeigned Prayers for your Health and Happiness,

Sir,

Your very thankful Friend

and Servant in Christ,

Glaskerigg near *Llaubadarnevour* or *Aberystwith* in *Cardiganshire*, *Octob.* 20. 1656.

John Lewis.

Mr.

Mr. John Lewis's *Second Letter.*

AS for Apparitions, I am ſtored with ſo many Inſtances, that require rather a Volume: There is that Evidence for the Candles, that ſcarce I know any of Age, but hath ſeen them, and will depoſe it: There is here a talk, whereof yet I have not certainty, that a Daughter of the Man mentioned in the laſt, fetching Water at a Well, had a blow given her, and a Boy coming towards her, ſhe charged him with the blow, who denyed he was ſo near her; but bid her look upon her Father, that ſtood not far off, and with that, he could ſee her Father fling a Stone at her, which paſſed with a mighty Violence by her Face, and the Stone was found with prints of Fingers in it; but no ſuch thing as the Father there, neither was he at home ſince the Night before; but certain it is, that Living Men's Ghoſts, are Ordinarily ſeen in theſe parts, and unawares to the parties. We have in this County, ſeveral Silver and Leaden Mines, and nothing more ordinary than ſome Subterranean Spirits, called Knockers (where a good Vein is) both heard, and after ſeen, little Statured, about half a yard long; this very inſtant, there are Miners upon a Diſcovery of a

Vein upon my own Lands, upon this score, and two offered Oath, they heard them in the Day-time. Lieutenant Colonel *Bowen* I hear, is upon Discovery, that what you heard, was Witchcraft; but he holds canting Tenents, all which minds us the more to admire the King of Spirits, our Lord God Almighty, and that our Eyes behold but the least part of his Secrets, and Marvels; to whose Arms and Blessings, I commit and leave you.

Sir, *I pray Pardon this Trouble of*

Your very Thankful Servant,

Glaskerigg the 28 of November. 1656. John Lewis.

Mr.

Mr. John Lewis *Third Letter.*

AS for the Candles, all the parts I know of *Wales*, as our Neighbouring Counties (as I hear) have Experience of them; but whether so frequently as here, I will learn. I scarce know any Gentleman or Minister of any standing; but hath seen them, and a Neighbour of mine, will shortly be at *Worcester* abiding (who hath seen them often, and I will direct some to acquaint you, and upon Oath, if need be) a very Credible Aged person: For my part, I never saw the Candles; but those of my House have, and on a Time, some years past, it was told me by them, that two Candles was seen, one little, and a great one passing the Church way, under my House, my Wife was then great with Child, and near her time, and she feared of it, and it begot some fear in us about her; but just about a week after, her self first came to me (as something joyed that the fear might be over) and said (as true it was) an old Man, and a Child of the Neighbour-hood passed that same way to be Buried: This she and I can depose, and truly my self especially, heard some uncouth warning, before my first Childs Death, new Born, which is too large to

relate: Such warnings and noises, are also here very common, and I do think there is scarce any (and I know it by my self) but before some Remarkable Occurrences of Life, will have some warnings, at least by Dreams; of which there is a kind that may be ranked with these Apparitions, and it was not for nought, that the Stoicks of old held Sleep, *familiare & domesticum oraculum*: You shall learn more of me hereafter about the certainty of Candles and the Knockers.

Sir, I put you to your Penance, by these under Lines, they shew I can hardly part with you, I pray God continue, and grant you Health and Happiness answerable to the use you are of, for his Glory among us.

Sir,

Your very Thankful Servant.

The 14 of Feb. 1656. John Lewis.

Mr.

Mr. Davis's *Letter, concerning the Corps-Candles in* Wales.

Venerable Sir,

FOr your Worth, hath purchaſed you that Stile. With all due Reſpects, you ſhall hereby underſtand that I am one, who ſincerely bleſſeth himſelf, to have been much Edified by you, as being Confirm'd in ſome points, and informed in others, by a piece of your Learned and Judicious Works, Termed by your ſelf a Supplement, which proved to me a Complement, and which was Communicated to be by my Worthy Friend, and ſpecial Encourager, *John Lewis* Eſq;, at whoſe Requeſt, I am to give you the beſt Satisfaction I can, touching thoſe fiery Apparitions, which do as it were, mark out the way for Corpſes to their κοιμητηεία, and that ſometimes before the parties themſelves fall ſick, and ſometimes in their ſickneſs of theſe, I could never hear in *England*, they are common in theſe three Counties, *Cardigan*, *Caermarthen* and *Pembrook*, and as I hear, in ſome other part of *Wales*.

Theſe φαντάσματα in our Language, we call *Canhwyllau Cyrth* (i) Corps-Candles; and Candles we call them, not that we do ſee any thing elſe beſides the Light: But becauſe

cause that Light doth as much Resemble a Material Candle-light, as Eggs do Eggs, saving, that in their Journey, these Candles be *modo apparentes, modo disparentes*, especially, when one comes near them; and if one come on the way against them, unto him they vanish; but presently appear behind him, and hold on their Course. If it be a little Candle, pale or blewish, then follows the Corps either of an Abortive, or some Infant, if a big one, then the Corps of some one come to Age, if there be seen two or three, or more, some big, some small together, then so many, and such Corpses together. If two Candles come from Diverse places, and be seen to meet, the Corpses will the like, if any of these Candles be seen to turn sometimes a little out of the way, or Path, that leadeth unto the Church, the following Corps will be found to turn in that very place, for the avoiding of some dirty Lane, or Plash, &c. Now let us fall to Evidence; Being about the Age of fifteen, dwelling at *Llanylar*, late at Night, some Neighbours saw one of these Candles hovering up and down along the River bank, until they were weary in beholding, at last they left it so, and went to Bed, a few Weeks after came a proper Damsel from *Montgomery Shire*, to see her Friends, who dwelleth on the other side of that River *Istwyth*, and thought to Ford the River at that

that very place, where the Light was ſeen; but being diſſwaded by ſome lookers on, (ſome it's moſt like of thoſe that ſaw the Light) to adventure on the Water, which was high, by reaſon of a Flood: She walked up and down along the River Bank, even where, and even as the foreſaid Candle did, waiting for the falling of the Water, which at laſt ſhe took; but too ſoon for her, for ſhe was drown'd therein.

Of late, my Sextons Wife, an Aged Underſtanding Woman, ſaw from her Bed, a little blewiſh Candle upon her Tables end: Within two or three days after, comes a fellow in, enquiring for her Husband, and taking ſomething from under his Cloak, claps it down directly upon the Tables end, where ſhe had ſeen the Candle, and what was it, but a Dead-born Child? Another time, the ſame Woman, ſaw ſuch another Candle upon the other end of the ſelf ſame Table, within few days after, a weak Child by my ſelf, newly Chriſtned, was brought into the Sextons Houſe, where preſently he died: And when the Sextons Wife, who was then abroad, came home, ſhe found the Woman ſhrouding of the Child, on that other end of the Table, where ſhe had ſeen the Candle. On a time my ſelf, and a Kinſman coming from our School in *England*, and being three or four hours benighted, ere we could reach home,

home, were firſt of all Saluted by ſuch a Light, or Candle, which coming from a Houſe, which we well knew, held his Courſe (but not directly) the High-way to Church; ſhortly after, the Eldeſt Son in that Houſe Deceaſed, and Steered the ſame Courſe. My ſelf, and my Wife in an Evening, ſaw ſuch a Light, or Candle coming to the Church, from her Mid-Wifes Houſe, and within a Month, ſhe her ſelf did follow: At which time, my Wife did tell me a Story of her own Mother, Mrs. *Catharine Wyat*, an Eminent Woman in the Town of *Tenby*, that in an Evening, being in her Bed-Chamber, ſhe ſaw two little Lights juſt upon her Belly, which ſhe aſſayed to ſtrike off with her Hand, but could not; within a while they vaniſhed of themſelves. Not long after, ſhe was Delivered of two Dead-born Children: Long ſithence there happened, the like in mine own Houſe; but to a Neighbours Wife, whom my Wife did ſometimes call for, to do ſome work or other and (as I credibly heard within theſe three days) to ſome good Gentlewoman alſo in this very Pariſh; where alſo not long ſince, a Neighbours Wife of mine, being great with Child, and coming in at her own Door, met two Candles, a little, and a bigg one, and within a little after, falling in Labour, ſhe and her Child both dyed.

Some

Somethirty four, or thirty five years bygone, one *Jane Wyat* my Wifes Sister, being Nurse to Baronet *Rudds* three Eldest Children, and (the Lady *Mistris* being Deceased) the Lady Controuler of that House, going late into a Chamber where the Maid-Servants lay, saw there no less then five of these Lights together. It happened a while after, the Chamber being newly Plaistered, and a great grate of Coal-fire therein, kindled to hasten the drying up of the Plaistering: That five of the Maid-Servants went there to Bed, as they were wont; but (as it fell out) too soon, for in the Morning, they were all dead, being Suffocated (I conceive) in their Sleep with the Steem of the New-tempered Lime and Coal. This was at *Llangathen* in *Carmarthenshire*.

Some thirty three, or thirty four years ago, upon a *Tuesday* coming towards home from *Cardigan*, where I had been injoyn'd to Preach the Session Sermon: *Incipiente adhuc crepusculo*, and as Light as Noon, and having as yet, nine long Miles to Ride, there seemd twice or thrice from behind me, on my Right side, and between my Shoulder and my Hat, to fly a little whitish thing, about the bigness of a Walnut, and that *per intervalla*, once in seventy or eighty Paces: At first I took no notice of it, thinking it had been but the glimpsing of my

little

little Ruff; for such then I wore, by Degrees it waxed reddish, and as the Night drew on, redder and redder, at last not *ignis fatuus*, (for that I partly knew) but *purus putus ignis*, both for Light and Colour. At length I turned my Horse twice or thrice, to see from whence it came, and whether it would flash into my Face, then nothing I could see; but when I turned homewards, it flashed as before, until I came to a Village called *Llanrisiid*, where as yet I did not intend to Lodge, though there were four Lodgings, and one of them (save one) the next House in my way, which, when I passed by close, being just against the Door, my Fire did flash again upon, or very near the Threshold, and there I think it lodged; for I saw it no more. Home still I would go, but bethinking my self, that so I might tempt God, and meet a worse Companion than my former: I turned to the furthest Lodging in the Town, and there after a little Rest, in a brown Study (because mine Host was an understanding Man, and Literate, and such as could, and had but lately read his Neck-Verse in pure Roman Language) I could not contain, but needs must tell him of the Vision, he the next day to some going to the Sessions, they to others there, at last it came to the Judges Ears, insomuch, that the greatest News, and wonder

der at the then Assises was the Preachers Vision. To come at length unto the Pitch, or Kernel, (for I have been too long about the Husk and Shell) at that very Sessions, one *John William Lloyd*, a Gentleman, who dwelt, and whose Son yet dwells within a Mile of *Glasterig*, fell Sick, and in his coming homewards, was taken with such a violent Paroxism, that he could Ride no further than the House, where I left my Fire to entertain him, and there he lighted and Lodged, died about four Days after. *Ex abundanti*, you shall understand that some Candles have been seen to come to my Church, within these three weeks, and the Corpses not long after. *Hactenus de Candelis nostris.*

Another kind of Apparition we have, which commonly we call *Tan-we*, or *Tanwed*, because it seemeth Firy. This appeareth to our seeming in the lower Region of the Air, straight and long, not much unlike a Glaive, Mours or Shoots directly, and level (as who would say I'll hit) but far more slowly, than *Stellæ cadentes*, or Star shot lighteneth all the Air, and Ground where it passeth, lasteth three or four Miles, and more for ought is known; because no Man seeth the Rising or Beginning of it; when it falls to Ground, it sparkleth, and lightneth all about. These before their Decease, do fall upon Free-Holders Lands, and

and you shall scarce bury any such with us, be he but a Lord of a House and Garden, but you shall find some one at his Burial, at least Wise in his Neighbour-hood, that hath seen this Fire to fall on some part of his Lands. Two of these at several times I have seen my self, since I Studied Meteors, and since I was a Minister, and narrowly observed, even till they were in the ἀκμῆ, and began to fall; but the Interposition of Grounds, marred the Conclusion; for where, and how they fell, I saw not; but where I did guess, they fell, there died in the one place an aged Gentleman, in the other, a Free-Holder too, though of a Meaner Rank. To come nearer home,

My Mothers first Husband (for my Father Marryed her a Widdow) walking about his Ground, saw one of these Darts, or Piles aloft, which fell down hard by him, shone far, and sparkled round about his Body, he took it for a Warning-Piece, made his Will, and having lived in good Health, some four or five Months after, dyed.

A little before the Decease of mine own Father, Aged Ninety six, a Son in Law of his, who dwelled two Miles off, (but upon higher Ground) saw such another fall in a Close behind the old Mans House, which gave such a Light, that by it, he did clearly

clearly see the House, the Hedges, and the Oaks in the Wood adjoyning.

Sir, So many of these Evidences, as I saw not my self, I received from Understanding and Credible Persons, and such as would not lye, no, not for a Benefice; and your self may receive the same from me, as from one that was never too Credulous, nothing Supperstitious, and as little Ceremonious. These Secrets, I dare not Father upon Satan, I will not Honour him so much, so much as to Ascribe to him the Knowledge of Contingent Futures. I presume that of himself, he cannot certainly know whether, or when a Healthy Man shall Sicken, nor whether, or when he shall dye of his Sickness, nor whether he shall dye by Sickness, or by Fire or Water, *&c.* nor (in an open Country especially) which way of two, three, or more, the Corps shall be brought to Church, whether it shall meet another Corps in the way, whether it shall pass a River by the Ford, or Bridg, how many stops, turnings, and windings it shall make, Satan can have no certain fore-knowledge of all such Circumstances, and more, but this Candlemaker and Director of them too foresees, and foreknows them all; and therefore must needs be the Creator, who, as according to the good pleasure of his Will, he hath Determined, and allotted to several Nations, their seve-

ral Habitations, Dispositions and Conditions, even so (as I suppose) hath he vouchsafed to each of them some peculiar signs and tokens, if none to some, which I cannot believe, and if to some more, and more wonderful than to other some, for my part, I can give no other Reason for it, but his Will. This with my hearty Prayers for your self, your Pious and Learned Brethren of the Association.

I Rest,

Your Friend in all kind Offices

that lye in my Power.

Generglyn the 19. March 1656.

John Davis.

CHAP.

CHAP. VII.

Containing several other Letters and Relations concerning Apparitions and Witchcrafts.

Mr. Thomas Tilson, *Minister of* Aylesworth *in* Kent, *his Letter concerning an Apparition in* Rochester, *this present Year,* 1691.

Reverend Sir,

BEing informed that you are writing about Witchcraft and Apparitions, I take the freedom, though a Stranger, to send you this following Relation.

Mary, the Wife of *John Goffe* of *Rochester*, being afflicted with a long Illness, removed to her Father's House at *West-Mulling*, which is about nine Miles distant from her own: There she died, *June* the 4th this present Year, 1691.

The Day before her departure, ſhe grew very impatiently deſirous to ſee her two Children, whom ſhe had left at home, to the Care of a Nurſe. She prayed her Husband to hire a Horſe, for ſhe muſt go home, and die with the Children. When they perſuaded her to the contrary, telling her ſhe was not fit to be taken out of her Bed, nor able to ſit on Horſe back, ſhe intreated them however to try: *If I cannot ſit*, ſaid ſhe, *I will lie all along upon the Horſe, for I muſt go to ſee my poor Babes.*

A Miniſter who lives in the Town was with her at Ten-a-Clock that Night, to whom ſhe expreſs'd good Hopes in the Mercies of God, and a Willingneſs to die: *But*, ſaid ſhe, *it is my Miſery that I cannot ſee my Children.*

Between One and Two-a-Clock in the Morning ſhe fell into a Trance. One Widow *Turner*, who watched with her that Night, ſays, that her Eyes were open, and fixed, and her Jaw fallen: She put her Hand upon her Mouth and Noſtrils, but could perceive no Breath; ſhe thought her to be in a Fit, and doubted whether ſhe were alive or dead.

The next Day this dying Woman told her Mother, that ſhe had been at home with her Children. *That is impoſſible*, ſaid the Mother, *for you have been here in Bed*

all

all the while. Yes, replied the other, *but I was with them laſt Night, when I was aſleep.*

The Nurſe at *Rocheſter*, Widow *Alexander* by Name, affirms, and ſays, ſhe will take her Oath on't before a Magiſtrate, and receive the Sacrament upon it, that a little before Two a-Clock that Morning ſhe ſaw the Likeneſs of the ſaid *Mary Goffe* come out of the next Chamber, (where the elder Child lay in a Bed by it ſelf, the Door being left open, and ſtood by her Bed-ſide for about a quarter of an Hour; the younger Child was there lying by her; her Eyes moved, and her Mouth went, but ſhe ſaid nothing. The Nurſe moreover ſays, that ſhe was perfectly awake; it was then Day-light, being one of the longeſt Days in the Year. She ſate up in her Bed, and looked ſtedfaſtly upon the Apparition: In that time ſhe heard the Bridge-Clock ſtrike Two, and a while after ſaid, *In the Name of the Father, Son and Holy Ghoſt, what art thou?* Thereupon the Appearance removed, and went away; ſhe ſlipp'd on her Cloaths and followed, but what became on't ſhe cannot tell. Then, and not before, ſhe began to be grievouſly affrighted, and went out of Doors, and walked upon the Wharf (the Houſe is juſt by the River ſide) for ſome Hours,

only going in now and then to look to the Children. At Five a-Clock she went to a Neighbour's House, and knocked at the Door, but they would not rise: At Six she went again, then they arose and let her in. She related to them all that had pass'd: They would persuade her she was mistaken, or dreamt: But she confidently affirmed, *If ever I saw her in all my Life, I saw her this Night.*

One of those to whom she made the Relation (*Mary*, the Wife of *John Sweet*) had a Messenger came from *Mulling* that Forenoon, to let her know her Neighbour *Goffe* was dying, and desired to speak with her; she went over the same day, and found her just departing. The Mother, amongst other Discourse, Related to her how much her Daughter had long'd to see the Children, and said she had seen them. This brought to Mrs. *Sweet*'s mind, what the Nurse had told her that Morning, for till then, she had not thought to mention it, but disguised it, rather as the Woman's disturbed Imagination.

The Substance of this, I had Related to me by *John Carpenter*, the Father of the Deceased, next day after her Burial: *July* the Second: I fully Discoursed the Matter with the Nurse, and two Neighbours, to whose House she went that Morning.

Two

Two days after, I had it from the Mother, the Minister that was with her in the Evening, and the Woman who sat up with her that last Night: They all agree in the same Story, and every one helps to strengthen the others Testimony:

They appear to be Sober Intelligent Persons, far enough off from Designing to impose a Cheat upon the World, or to manage a lye, and what Temptation they should lye under for so doing, I cannot conceive.

Sir, that God would bless your pious Endeavours for the Conviction of Atheists and Sadduces, and the promoting of true Religion and Godliness; and that this Narrative may conduce somewhat towards the farthering of that great Work, is the hearty Desire and Prayer of

Your most faithful Friend,

and humble Servant,

Aylesford, July 6. 1691. Tho. Tilson, { *Minister of* Aylesford, *nigh* Maidstone *in* Kent.

Mr. Thomas Woodcocke's *Letter in relation to Witches and Apparitions; together, with four Stories inclosed therein, all relating to the same Subject.*

SIR,

I Have herein sent you those four Stories I had the remembrance off, when I was with you last, which I have subscribed my Name to. But who can prove any thing Rationally to them who have not so much Reason as to know their own Souls? All of this Tribe are of that mind, to believe nothing but what they see themselves. But as *Religio Medici* says, The Devil hath them in too fast a Noose, for to appear to them would be to convert them from their Error. He rather delights to be their God than to prove himself a Devil, and so torment their Thoughts too soon. They assert and admire the Omnipotency of Matter, but in the mean time are insensible of the spring of Motion; they are so full of Seconds they will not own a First Mover: 'Tis strange Arithmetick, that two should not suppose one, and as bad Geometry to have

Circum-

Circumference without a Center. But I fear you will but ſpend Arguments on them who are reſolved not to yield to any Evidence; for it is the Intereſt of their Luſts neither to believe God nor a Devil. Yet I remember a ſtory of one at *Colcheſter*, who in a Bravado, and Defiance of the Devil, would walk in the Night to the Church-Yard, where it was reported he appeared and walked, and he met him in the ſhape of a Black Dog with terrible Eyes, which brought him by Terrors into ſuch a mind, that he was never quiet in his Mind till he got into good Society. Coming to Mr. *Shepheard*'s at *Coln*, Mr. *Harlakenden* ſtay'd him, though Mr. *Shepheard* was gone: He lodged there, and when at Prayer, the Black Dog was ſeen by the Man as if he would have torn Mr. *Harlakenden*'s Throat out, but he was in his Houſe and Duty, and neither ſaw nor feared: And this Man continued long in this condition, proved a moſt ſerious Chriſtian, always had ſome appearance of this Dog, as a Fly or a Flea, and various ſhapes; and even at his Death, lying long ſick, had great Peace and Victory over the fear of Death, and was ſo joyful and deſirous to be diſſolved, that this Dog or Flea made no impreſſion upon him; when had it been a Melancholick Fancy it would have been worſt at ſo dark an Hour, when the Humours

mours are up and the Spirits down. This Story I had alſo from Mr. *Harlakenden*, but it is not to be caſt before ſuch Swine as this Epicurean Age abounds with, who, if Chriſt himſelf was on Earth, with the *Gadarens*, would rather get rid of him, than loſe their Herd of Hogs. But I tire you, the Lord ſupport you, and give you the Joy of Faith, the Bleſſed proſpect of Hope, and that Cordial of Love which is ſtronger than Death;

I am

Your worthleſs Brother

and Servant in the Lord,

July 17. 91. T. Woodcocke.

Here

Here follow the four Stories, mentioned in the fore-going Letter.

I. Mr. *Mun*, Rector of *Stockerſon* in *Leiceſterſhire*, had a Daughter married to one Mr. *Beecham*, Rector of *Branſton* in *Rutland*; in whoſe Houſe it was frequently obſerved, that a Tobacco-pipe would move it ſelf from off a Shelf at one end of the Room, to another Shelf at the other end of the Room, without any Hand. Mr. *Mun* viſiting his Son-in Law, took a Pipe of Tobacco in that Room, and looked for ſome ſuch Motion; but a great Bible, inſtead of a Pipe, moved it ſelf off from a Desk at the lower end of the Room, and caſt it ſelf into his Lap. Whereupon he opened the Bible at *Gen.* 3. 15. ſaying, *Come, Satan; I'll ſhew thee thy Doom: The Seed of the Woman ſhall break the Serpent's Head. Avoid Satan.*

This Mr. *Mun* himſelf told me, when in the Sickneſs-Year, 1665. I lived in *Stockerſon-Hall.* I have no reaſon to ſuſpect the Veracity of a ſober Man, a conſtant Preacher, and a good Scholar.

II. Dr. *Lamb*, who was killed by the Mob, for a Conjurer, about 1640. met one Morning Sir *Miles Sands* and Mr. *Barbor* in the Street, and invited them to go and drink

their

their Mornings Draught at his Houſe: Diſcourſing about his Art, he told them, if they would hold their Tongues, and their Hands from medling with any thing, he would ſhew them ſome Sport. So falling to his Practice, in the middle of the Room ſprings up a Tree; ſoon after appeared three little Fellows, with Axes on their Shoulders, and Baskets in their Hands, who preſently fell to work, cut down the Tree, and carried all away. But Mr. *Barbor* obſerving one Chip to fall on his Velvet Coat, he ſlips it into his Pocket. That Night, when he and his Family were in Bed, and aſleep, all the Doors and VVindows in the Houſe opened and clattered, ſo as to awaken and affright them all. His VVife ſaid, *Husband, you told me you was at Dr.* Lamb's *this Day, and I fear you medled with ſomething.* He replied, *I put a Chip into my Pocket. I pray you,* ſaid ſhe, *fling it out, or we ſhall have no Quiet.* He did ſo, and all the VVindows and Doors were preſently ſhut, and all quiet, ſo they went to ſleep.

Dr. *Barbor* and Major *John Barbor*, who married my only Siſter, told me this Relation, who had it again and again from their Father and Mother; and I know no reaſon to doubt of the truth of it. This Mr. *Barbor* laid the firſt Stone in building of *Covent-Garden.*

III.

III. VVhen I was a School-Boy at *Oundle* in *Northamptonshire*; about the *Scots* coming into *England*, I heard a Well, in one *Dobs*'s Yard, drum like any Drum beating a March. I heard it at a distance: Then I went and put my Head into the Mouth of the Well, and heard it distinctly, and no Body in the Well. It lasted several Days and Nights, so as all the Country-People came to hear it. And so it drumm'd on several Changes of Times.

When King *Charles* the Second died, I went to the *Oundle*-Carrier, at the *Ram*-Inn in *Smithfield*; who told me their Well had drumm'd, and many People came to hear it. And I heard, it drumm'd once since.

IV. Mr. *Harlakenden*, who lived at *Coln-Priory* in *Essex*, (where I often was, his only Son being my Pupil,) formerly the House of the Earls of *Oxford*: Off from the House was a Tomb-House, with a Chamber over it; his Butler, *Robert Crow*, and *William*, his Coach-man, used to lie in that Room. At Two of the Clock in the Morning there was always the sound of a great Bell tolling: They affirming it so, Mr. *Harlakenden* slept in the Evening, so as to be awaked at One of the Clock, and lay betwixt his two Servants to satisfie himself. At Two of the Clock comes the usual Sound of a great Bell tolling,

tolling, which put him into a Fright and Sweat, ſo as he jogg'd his Servants; who awaking, ſaid, *Hark*, Tom *is at his Sport.* It revived him to hear them ſpeak. Upon a particular Occaſion, Mr. *Thomas Shepheard*, (who after went to *New England*,) with ſome other Miniſters, and good People, ſpent a Night in Prayer, and had ſome reſpect to the place, ſerving God, to caſt out the Devil: And from that time, never was any ſuch noiſe heard in the Chamber.

This I had from Mr. *Harlakenden*'s own Mouth, and his Servants, Ear-witneſſes, when I was upon the place.

Ita Teſtatur

Tho. Woodcocke.

CHAP.

CHAP. VIII.

Of good Angels, and ſome doubtful Spirits, and their notable Actions.

THis ſort of Operations is of more pleaſant Conſideration than the Diabolical, and as convincing of the Agency of Superior Spirits on things below; but ſo many have written of it, as maketh my farther Labour needleſs. Let them that would ſee more, read Mr. *Iſaac Ambroſe* of our Communion with Angels, the Lord *Lawrence*, Mr. *Samuel Clark*'s Mirrour, *Zanchy de Angelis, &c.*

Bodin tells us of one of his Acquaintance, that had a good Genius that would always give him notice when he did ill, by a ſtroke; and what he ſhould do when he omitted it. I paſs by old Writers.

I will mention now but theſe few.

I. That of Mr. *Tate* in *Ireland*, mentioned by Mr. *Clark*, and Mr. *Ambroſe*, and confirmed to me by his near Relations that knew of it. Dr. *Tate*, with his Wife and Children, being ſtripp'd, and forced to flee for their Lives, by the *Iriſh*, when they were mur-

murdering Thouſands in their Rebellion in 1641. They were wandering in unknown places, upon Commons covered with Snow; and having no Food, and ſhe carrying a Sucking Child, and having no Milk, ſhe went to lay down the Child to die; and on the Brow of a Bank ſhe found a Suck-bottle with ſweet Milk in it, no Foot-ſteps appearing in the Snow of any that ſhould bring it thither, and far from any Habitation; which preſerved the Child's Life, who after became a Bleſſing to the Church.

II. When Prince *Rupert* march'd with his Army through *Lancaſhire*, to *York*-Fight, where he was overthrown, the Town of *Bolton* made ſome Reſiſtance in his Paſſage, and he gave them no Quarter, but killed Men and Women. When he was gone, thoſe that eſcaped came out from the places where they lurked, and an old Woman found in the Streets a Woman killed, and a Child by her not dead: The old Woman took up the Child, and to ſtill its crying, put her own Breaſt to the Child, which had not given Suck, as I remember, of above twenty Years: The Child being quieted, ſhe preſently perceived Milk to come; and continued to give the Child ſufficient Milk, till it was provided for. I had the full Aſſurance of this from my worthy Friend, Mrs. *Hunt*, Wife to Mr. *Rowland Hunt*, of *Harrow*

Harrow on the Hill; who told me, that she her self was one that was appointed by the Committee to make Trial of the Case, and she found it true, and the old VVoman's Breasts to give the Child Milk, as was reported. And she told me in 1665, that the said Child was at that time alive, a Servant-woman in *London*.

III. Though I lay no great stress on the Reports of those Papists who corrupt Church-History by Fabulous Mixtures, yet many Histories of the Ministry of Angels, cited by them out of the Fathers, are credible. Those that have purged their Legends, retain a great number. *Baronius*, and *De la Cerda*, and many others, are worth the reading by the Judicious, that can discern the different Probabilities. But to deny all the Ejecting of Devils, and the VVonders mentioned by *Tertullian*, *Origen*, *Cyprian*, *Chrysostom*, *Augustine*, *Sulpitius*, *Severus*, those of *Gregory Thaumaturgus*, *Martin*, *&c.* (tho' some may be over-aggravated;) besides those in Historians, *Eusebius*, *Socrates*, *Sozomen*, *Victor Uticensis*, *Procopius*, *Nicephorus*, *Theodoret*, *&c.* would be unreasonable, and unchristian Incredulity. I have formerly mentioned the *African* Bishops or Preachers, who all spake well when their Tongues were cut out by the Command of the *Arrian* King: And *Victor*, *Ænæas Gazæus* and

Procopius (as I remember, all three) ſaid, they ſaw them, and heard them ſpeak after. But one of them ſaith, that one of the Biſhops was after drawn into the Sin of Fornication, and his Speech went away again.

'Tis ſtrange if all the Stories in *Cæſarius* ſhould be falſe.

IV. *De la Cerda* ſaith, that *Albertine* a Jeſuit told him, that a young Man came haſtily to him to confeſs; and told him: *O Sir*, ſaith he, *I could not ſtay, ſo ſtrange a thing hath befallen me! I and my Companion were reſolved, in Revenge againſt one that had wronged me, to go after him, into the Fields, and kill him: And while I was ſetting my Piſtol in order, that I might not miſs, a beautiful young Man ſtood by me, and asked me what I was about? And when I denied to tell him, he told me, that he knew my purpoſe, and diſſuaded me; and, in ſhort, did ſo open the Sufferings of Chriſt for his Enemies, and what Sins he had forgiven us, and bound us to forgive one another, that I was melted into Tears, and my Mind changed; and the young Man vaniſhed away.* (An Angel, if true.)

V. I'll make no Application of it to the Cauſe in our late VVar; but I knew of many ſtrange Preſervations. One credible Perſon had a Bullet ſhot through the felt

of

of his Hat, and ſtopp'd at the Lining, and hurt him not. Another had a ſmall Bible in his Pocket, and a Musket-Bullet ſhot into his Bible, which ſaved his Life.

The Story of Sir *Richard Greenvile*'s Executions is printed already by Mr. *Clark*, and others. To confirm it, Mr. *Kettleby Woodhouſe*, (Siſter's Son to Juſtice *Kettleby*, and to *Walter Kettleby* the Bookſeller's Father,) a ſober, credible Man, then living in *Bewdeley*, oft told me, that he was one of the Five (or Seven) whoſe Lives were ſaved: Being Soldiers for the Parliament, and taken Priſoners, Sir *Richard Greenvile* commanded them all to be hanged. The firſt Man being turned off the Ladder, a new Hempen Rope brake: They ſent for another, and hang'd him again, and that brake; and, as I remember, a third. Whereupon Sir *R. G.* ſaved them all. And Mr. *Woodhouſe* all the while ſtood by the Gallows, expecting his Turn, and by this eſcap'd. 'Tis like it was by an inviſible Power.

VI. In 1662. came out divers Books of new Prodigies, moſt of them as Executions on notorious Sinners, and ſome as Deliverances of better Men. I read them, and enquired after the Matter of Fact; and I found by what Policy Satan hath perverted Hiſtory, and obſcured the Honour of God's Works, by cauſing weak-headed, factious

Persons to over do. I found many of the Strange, things there mentioned, had sufficient Proof: But the Writers dropp'd in many Circumstances and Stories, by partial Credibility, that were not true. And this frustrated the Books, and the Prodigies, by spoiling the Credit of all the rest.

VII. I know not what to impute it to, that Lightnings and Thunder-bolts fall more upon Churches, than upon Castles and City Stone Walls, or any such Buildings. *Jersey*-Castle indeed was torn with the Gun-powder, set on fire by Lightning, (as *Heydelberg* had terribly been as a Presage of the greater Evil following:) And what was it but an invisible Power, that there caused the Lord's Child, that was Governor, to be blown up, and cast down again on the Leads, without Hurt? Angels have a special Care of Infants.

The Church that my Grandmother was born near, had a Ball of Fire, by Lightning, came in at the Belfrey-window, and turn'd up the Grave-stones, and went out at the Chancel-window.

The Church that I was baptized in (*High Ercall*, close to the Lord *Newport*'s House) had, in such a Storm, the Leads rolled up, and cast on the back-side of the Church; (and in the War, was levelled with the Ground.)

The

The Church of *Anthony* in *Cornwall*, near *Plimouth*, was torn by Lightning at the time of Worſhip, on *Whit-Sunday*, 1640. and People hurt, and ones Brains ſtruck up to a Pillar. (It is in Print.)

So was uſed much like, the Church of *Withicombe* in *Devonſhire*, near the ſame time.

The Church where the preſent Lord Chamberlain, Earl of *Dorſet* and *Middleſex*, his Anceſtors Monuments were, was torn by Lightning that came in at the Steeple, melted the Bells, and went up to the Chancel, and there tore the Monuments in pieces. I ſaw pieces of the Monuments, that had ſome of the Golden Letters, which a truly worthy Lady brought home, that went from *Tunbridge*-Waters, to ſee the Church.

Many and many Churches have been thus torn, proportionably ſo much beyond all other Buildings, eſpecially of Stone, that I cannot but think there is ſome knowing Agent that maketh the Choice, though I know not who, nor why.

Except a few Hay-Ricks, I remember not that till this Seventy ſixth Year of my Age, I have known Lightenings to have had Hurting Power on any Buildings but Churches, ſave very rarely, and ſmall, (as this laſt Year, at *Iſlington*, it entred a Houſe, and kill'd a Woman and Child:) Nor to

have torn any Wood but Oak, (which in Trees and Buildings I have ſeen torn where I dwelt.) But divers perſons have been killed and ſcorch'd by it. An Eminent Knight, that I knew, is commonly ſaid to have been ſtruck dead by it in his Garden.

VIII. Though Hurricanes and Whirlwinds have Natural Cauſes, yet I have great cauſe to think, that they are managed by ſome Spirits (as I ſaid before of Storms) Gunpowder worketh in Guns according to its nature; but if ſome Rational Agent did not invent, make, and manage it, all its Power, would be of little uſe. I have marvelled to ſee my own ſmall Linnen ſpred out by Servants to dry, to be ſuddenly catcht up, and carried over the Town and Steeple away, and never more heard of. Near the time when ſome Reapers in the Vale of *Eveſham* were hurt, writhen, and one killed with a Whirlwind, I was walking in a Gravelly Way in a Corn-field, there being a Lane beſides me, between two Hedges; ſuddenly a Whirlwind came up the Cart-way, caſting up the Gravelly Sand directly to meet me; when it came within Ten or Twelve Yards of me, I was about ſtepping out of the way into the Corn, to eſcape it, but it ſuddenly turned

out

out of the way to the Right-hand, into the Lane from me, ſo as perſwaded me, that it was a voluntary Motion, directed by a friendly Power; for it went ſtraight on up the Lane, and tore the Hedges and Branches of the Trees on the ſide of the Lane. But theſe are ſmall effects to what other ſee, eſpecially of the great Hurricanes at Sea in the *Weſt-Indies*. The Spirits that Rule in the Air have great Power of the Airy Motions.

IX. Though *Porphyry*, and *Proclus*, and *Jamblicus*, tell us, that bad Demons will oft ſpeak for good Actions and againſt bad, in Pride and Subtilty to be thought good; yet it is hard to think that it is not rather a good Spirit, that ſpeaks for ſome notable good Work, where no by-End is diſcernable. As that mentioned by Mr. *Glanvil* and Dr. *More* of Dr. *Britton*'s Wife, whoſe likeneſs appeared after Death to her Servant-Maid, and ſhewed her a parcel of Land that was as part of her Brothers, and told her it belonged to the Poor, and was unjuſtly alienated from them; and bid her tell the Poſſeſſor, that he muſt reſtore it; and gave her a Secret to tell him if he refuſed: And upon the angry refuſal, when he heard the Secret, he yielded and reſtored the Land to the Poor, who now poſſeſs it.

X. The said Heathen Philosophers say, that they are all bad Spirits that seek to be worshiped, and that to procure it, they will seem to be Religious, but will tell many Lies for one Truth, and that lying is a chief mark to know them by. By this I suspect that there are bad Spirits that come to speak for the getting so many Masses to be said for them to deliver them from Purgatory, and such Pilgrimages to be performed: And those that tempt the People to Pray to them and to Honour them; for their Services and Prayers for them, of which their Legends abound with Instances: *De la Cerda* concludeth his Book of Angels with Forms of such Prayers: And what Office hath not such? *De la Cerda, lib.* 23. citeth Miraculous Appearances of the Cross, and so do many others, which I leave to the Readers Judgment. As also the Lady of *Lauretto*'s Miracles, and others such, which many write of.

XI. I think some Rational Spirit was probably the Agent of what was written by our great Pious Credible Surgeon and Physician, *Fabricius Hildanus, Obser. Cent.* 3. *obs.* 26. [A Noble and Virtuous Lord, *Joh. a Rosle*, going for his Studies to *Friburg*, with two Servants, on the way, rose a great

great Storm, with Thunder, Lightening, and Rain: His Servant perſwaded him to let him ride cloſe to him, and cover him with his Cloak; ſo joining their Horſes they rode under one Cloak: A great ſtroke of a Thunderbolt ſtruck down the Maſter, the Servant, and both the Horſes; the Servant and two Horſes immediately were dead: The Nobleman, by God's keeping, ſcaped ſafe and ſound, yet no hurt was ſeen on the Horſes, nor on the Servant, ſave on his Hat, which had a great Hole; and the Head after ſwelled and turned black: But on the Nobleman himſelf were all theſe Marvels; 1. The Thunderbolt ſtruck him about the Left-Arm, and there made a hole through the Sleeve of his Doublet and Shirt, and made a black mark on the Skin which remained, but without hurt. The hole in the Sleeve was ſmall without and great within. 2. Thence it deſcended, and broke in pieces ſome Coral Beads of a Bracelet which he wore on his Arm, but broke not the String. 3. Then on his Left-ſide, his Sword Sheath being tyed, it melted the point of his Sword as if it had been Lead; and by melting the gilded Iron, it made a hole in the Band for its paſſage out. 4. And on both his Ancles were black ſpots like Pitch, and are yet viſible.

Another

Another riding a Stones caſt before him, his Horſe and he were caſt down, but without hurt, ſave the loſs of his Hearing.] *Hildanus* ſaw the Cloaths, Boots, and Sword, and had all from the Man himſelf.

CHAP.

CHAP. IX.

IN my *Unreasonableness of Infidelity*, having many other Testimonies of Satan's War against Christ and his Kingdom, I will here mention one, which elsewhere also I have mentioned; and that is the Case of melancholy, distracted and Enthusiastick Persons, which clearly prove a Diabolical War.

I. As to melancholy Persons: I think, few Men in *England* have had more advantage to know their Case, than I have had. I know not how it cometh to pass, but in the Country, and in *London*, multitudes that are melancholy are sent by their Friends, or of themselves come to me, imagining that I can counsel them for Soul and Body; so that they have taken up a great part of my time. And in almost all I perceive, besides their Disease, that a malignant Spirit, by advantage of it, doth agitate them incessantly against God and Jesus Christ, and against themselves, as he acteth Witches to do mischief to others. I know that the Disease it self is, to the Imagination, as disquieting as a Dislocation or Lameness is to a Joint: But there is some malignant Spirit that driveth it so importunately to Mischief.

chief. They are constantly tempted to self-tormenting Thoughts, to despair and cry, *Undone, undone*; and to think that the Day of Grace is past, and that they have committed the unpardonable Sin; and any thing that may keep their Minds on a tormenting Rack.

And they are strongly at last tempted to destroy themselves: If they see a Knife, they feel as if one within them said, *Now cut thy Throat, or stab thy self: Do it, do it.* If they go by a Water, they feel as if one urged them presently to leap in. And often are they urged vehemently to hang themselves, or to cast themselves headlong from some high place. And, alas! many do it. And it is so in other Lands, as well as here. How many doth *Platerus*, in his Observations, tell us of, that near him, in *Helvetia*, destroyed themselves.

And it is to be noted, that unless it be God's Judgment for some heinous Crime, it is few of the ungodly Rabble that have any such Trouble and Temptation; for Satan holds them faster by presumptuous Unbelief, and Carelesness, and worldly Love, and Pleasure: But those that will not be so deceived, that he cannot torment hereafter, he would torment here. Alas! divers Persons have I known thus destroy themselves, who I have great reason to believe were as really Godly as any that I have known.

But

But Satan's Advantage was in their Diſeaſe and Temper: As he can tempt a Phlegmatick Man to Sloth, and a Cholerick Man to Anger, and a Sanguine Man to Luſt, or ſinful Pleaſure; ſo can he a Melancholy Man to Deſpair and Self-deſtruction, and againſt God.

2. And they are impetuouſly tempted againſt God and Jeſus Chriſt: They are ſo haunted with blaſphemous Thoughts, to think ill of God, or to deny Chriſt or the Scripture, that they have no reſt: And theſe come in at Prayer, at Sermon, at Sacrament; and they have no more power to keep them out, or turn their Thoughts another way, almoſt, than they have of the Thoughts of another. Yea, ſomewhat urgeth them from Day to Day, to ſpeak ſome ill, blaſphemous word of God, or of Chriſt; and if they yield to the Importunity, it preſently, as it were, ſaith within him, *Now thou art damned: There is now no Hope.* And it is much to be noted, that let the Perſon be Religious, or not, they uſually are all thus tempted alike: For worldly Croſſes and Diſcontents do make bad People ſometimes melancholy; and they alſo have much of the ſame Sollicitations. So that the manner of their Trouble plainly telleth us, that it is of the Devil.

And yet Phyſick may do much to cure it, becauſe it taketh from the Devil that Inſtrument,

ſtrument, or bodily Diſpoſition, without which he cannot do his Work.

And it is not for nothing, that in the Goſpel the Diſtracted and Epileptick are ſaid to be poſſeſſed of Devils; for he may cauſe the Diſeaſe, and work by it accordingly when he hath done it.

I have oft marvelled that the Worſt are not as commonly diſtracted by Sadneſs, as better People: But beſides the Reaſon before given, there is a peculiar Sin that bringeth this of its Nature, and ſo lets the Devil in; and that is, *Over-valuing ſome worldly thing, and then falling into Diſcontent and Impatience at the loſs or want of it.* He that breaks down his own Hedge or Wall, lets in the Treſpaſſer or Thief. He that cannot take God and Heaven as enough to content him, is better without his Idol, than to find Content *in it*. 'Tis meet that Child be left to cry, that will cry if he may not have his Will; and that will hurt him worſe than crying. He that will add to God's Corrections, the Self-Torment of ſinful Impatience, ſhall find Satan ready to farther his Work. God is diſobliged, when he is not truſted: And if we conſent not that he do with us what he will, he will not do what we impoſe upon him: His Wiſdom, and not our Fleſh and Folly, muſt determine of all his Way and Work.

II. And

II. And there have been many Enthusiasticks that Satan hath notoriously deluded, by pretended Angelical Revelation, for some great increase of Knowledge: You may find many sad Instances in *Epiphanius*, and other Histories of the old Hereticks. And few Ages since have been without some such.

The Madness of *John* of *Leydens Munster* Rebels shewed it; what Zeal and seeming Fortitude did their deceiving Spirit inspire them with, while by Murders they cryed up their new *Sion*? *Leo Juda* witnesseth, that when the Flesh was pull'd off *Clipperdolling* with hot Pincers, he scarce uttered a Complaint or great regard of the pain.

Satan's Hand was notorious in the delusions of *David George* in *Holland*, and of *Hacket*, *Coppinger*, and *Arthington* here.

The horrid Wickedness of the Ranters here, proclaimed him to be their Teacher.

When the Quakers first rose here, their Societies began like Witches, with Quaking, and Vomiting, and Infecting others, with breathing on them, and tying Ribbons on their Hands. And their Actions as well as their Doctrine shewed their Master. When some, as propesying, walked through the Streets of Cities naked; and some vainly undertook to raise the Dead (as *Susan Pierson* at *Worcester*:) And usually they disturbed

ed and publickly reviled the most Godly Ministers worse than the most debauched of the Rabble did.

He that would know how manifestly Satan ruled such Enthusiasts in *Germany*, may read it at large in *Beckman's Exercitations*, and in the Life of *Paracelsus*, testify'd by *Opporinus*, that lived with him as his Servant, and others that were affrighted with his Drunken Rage and Satanical Converse.

And how dangerous it is to desire such Converse with Angels and Spirits, as God hath not judged suitable to our Condition here in the Flesh, the case of *Jacob Behmen* and Dr. *Pordage* here, and his Society may tell us. His chief Proselyte, Companion and Successor (whose name I mention not for the sake of his Worthy Kindred) condescended to open secretly to me in Writing, his Judgment, by which I soon saw that their Guide differed much from the Scripture. One of extraordinary Learning and Reputation, was a while distracted by going to them, to try their Way. Some of my very much esteemed Friends have been distracted, and overcome with Melancholy, by studying *Behmen* and that way. What Dr. *Pordage* his Doctrine was, you may see partly in his *Posthumous Mystical Theology*, published by his Friend Dr. *Hooker*. Mr. *Fowler* of *Reading* accused him as

as a Conjurer, and he hath publiſhed his Defence in *Folio*, (which I may the rather mention, becauſe in it he hath made uſe of my name againſt Mr *Fowler*, as ſpeaking againſt me, for our difference in explaining the Doctrine of Imputed Righteouſneſs.) In this Defence the Dr. confeſſeth, that the Devil was too familiar in his Houſe (where a Society lived with him that kept their Exerciſes and Hours of ſinging Night and Day.) He (and his Friends) pretended that he knew when good Spirits and when bad ones were about him, by Smells and Guſts, and the temper of their Senſe and Spirits. And he confeſſeth, that in his great Room, the Devil appeared to him by Night in the likeneſs of a Fiery Dragon that almoſt filled the Room, and long conflicted with him. And that once he made on the Brick-Wall, over his Chimney, the likeneſs of a Coach drawn by Tygers, ſo deeply impreſſed, that they were fain to uſe a Pick-Ax to cut it out of the Bricks: And that the like Impreſſion was on the Glaſs of his Windows, which they could not waſh out. But all this he imputed to *Everard* that intruded into his Society, taking him to be the Conjurer: And he ſaith, that when he was gone, he appeared to him in the Night, walking in his Chamber in Boots and Spurs.

So that Diabolical Apparitions, and open Effects were confessed by him, as his Book declareth.

Among others, I think meet to add the History of some Enthusiasticks that I have known, not as a Condemnation of their Opinions, but of the way of receiving them.

A Country Man of *Inkburrough* Parish (as he said) in *Worcestershire*, came to me to *Acton* near *London*, to tell me, that God had revealed to him the truth of that thousand Years Reign of Christ on Earth; and he was possessed with a strong Zeal to propagate it, and I must needs promote the publication of his Papers. I examined him how he came to his knowledge of it, and I found it was not by any hard Study, nor Zeal in Religion, nor by Reading any Book for it, nor by Converse with any of that Opinion, for he had been no such Man, nor had come among such: But it was by seeming Revelation, finding him Ignorant and Enthusiastical, I displeased him, by advising him to suppress his Papers; and I after heard that he turned distracted.

At *Coventry* there dwelt with me in the Governours House, Major *Wilkie*, a Scottish Soldier, and a Scholar of considerable Learning; he was Engineer for Fortification. He would drink too much, and had the signs of a heated Brain, but no failing

of

of his Reason perceivable. He confidently affirmed his constant notice of Spirits good and bad about him; that he had a good Genius and an Enemy: That one Night his Enemy said, *I have torn his Liver*, and that he made a Chamber-Pot full of Blood in the Morning: He was confident, that Thunder and Lightning was the Wars of Spirits, foretelling and respecting such things below: He pretended to know by the Thunder and Lightning which side in the Wars should have the Victory: In 1643 or 1644, about a Year and half after the Wars begun, he said, That it was revealed to him, that the War should endure three Years and an half, and the Parliament should Conquer; but their own Divisions should after keep them long unsetled. He said, that being in *Paris*, in a clear Moonshine Night (many Years before) being walking in his Chamber, and repeating *Buchanan*'s Version of the second *Psalm*, *Quare fremuerunt gentes, &c.* suddenly a great noise made him look out, and he saw a Constellation in the shape of a Lion Rampant against the Moon, and while he long gazed on it, one Leg broke off, and turned to the similitude of a Cock, and after the three other Legs broke off. And when he was in Bed his good Spirit expounded it to him, and told him, that the Moon was the Church here, and the Assaulting Lion was

England, *Wales*, and *Ireland*, by the King turned against the Church: that the Foot first broken off, was *Scotland*, as a Cock, by crowing awakened the other three, and that all should end in Conquest of the Assailants.

And his Genius taught him the Millenary Reign of Christ, and taught him how to Expound many Texts for it; as drinking with them the Fruit of the Vine new, that is, in its renewed Paradise state; and the time of Restitution of all things, *&c.* And he Expounded to him many other Scriptures, as that the Devils Contending about the Body of *Moses*, was, that it might be drowned in the Basket of Bulrushes to prevent what he was to do, *&c.*

How much of this was true or false, I know not; but I heard credibly, that after some time he was quite distracted, partly through want, and partly by a hot Brain, over-heated too oft with drinking.

What but Diabolical Delusion and Instigation, could make *Venner* and his Followers that were for the Millenary Fifth Monarchy, to arise so madly as two days to come into such a City, and think by Arms to conquer all Opposers, at King *Charles* II. his beginning of the new Prelatical way of Church Government: Men in their Wits would not have so hasted to the Gallows.

A little after the K. *Ch.* II. Parliament and Biſhops began the overthrowing, dividing Works, which *Bartholomew* day, *Aug.* 24. 1662. did bring to open Birth, a Gentlewoman of *London* came to me ſecretly with her Siſter as Witneſs, (Perſons as commonly called of Quality and Moderation.) to be reſolved how to Expound a ſtrange thing that had befallen her, which was, That [' *as ſhe was praying in Secret*, ſhe ' begg'd for Deliverance of the Church ' and Religion, and Miniſters from the ' dreaded Sufferings that were determined, ' and the ſad effects of Perſecution, Diviſi- ' on and publick dangers; and it was ſud- ' denly given her, as an Anſwer, that there ' ſhould be a ſpeedy Deliverance, even in a ' very ſhort time. She deſired to know ' which way; and it was by ſomewhat on ' the King, which I refuſed to hear out, ' whether it was Change or Death; it be- ' ing ſet ſtrongly on her as a Revelation, ' ſhe earneſtly prayed, that if this were a ' true Divine Impulſe and Revelation, God ' would certify her by ſome viſible ſign; ' and ſhe ventured to chooſe the Sign her ' ſelf, and laid her Hand on the outſide of ' the upper part of her Leg, and begg'd of ' God, that if it were a true Anſwer, he would ' make on that place ſome viſible mark; ' and there was preſently the mark of black ' ſpots, like as if a Hand had burnt it; which

'her Sister witnessed, she saw presently, and 'after, there being no such thing before.

I told her, that she had sinfully tempted God, and gone out of his way into a way of her own, and God might justly for it, give Satan power to deceive her: But yet, whether it would prove a Truth or a Falshood, it was not I, but the Event that must tell her, and therefore that she must wait in Patience and Innocency, and lay no stress on such a sign.

But the Womans strange Impulse and Mark proved but a Delusion.

The Rosie-Crucians, and such as addict themselves to find the Philosopher's Stone, have some of them seemed to be deluded by some Evil Spirit; by the violence of their Desires, and the blind confidence of their Expectations, and the ill Means that some have used: Histories of such are too many to be recited. *Felix Platerus*, in his *Observat. l.* 1. tells us of one of his Familiars, a Person of Honour and Wealth, a Baron, and Religious, and addicted to good Works, that was so set upon it, that he not only so spent his Time and Study, but his Estate, reducing himself and his Family to great Poverty; and yet would never abate his Confidence, that he was near attaining it: And though still frustrate, he was still near it: Insomuch that he laboured with the Magistrates for their Grant and

Power,

Power, that with the Gold he made he might build a new Bridge over the River, and might build a Colledge for the Univerſity, *&c.* and though he died a poor Man, and left his Children Poor, he believed to the laſt, that he was near finding out what he ſought, had he had longer life.

To ſuch deluded by Spirits, I think I may add the Comforts of many Perſons that I have known, that long lived in doubt of their Salvation, next Deſpair: And when a Deceiver hath but drawn them to change their Religion from Sound Doctrine to ſome Error, they have preſently been delivered from their Troubles, and lived in Peace and Confidence. It cannot be from the Nature of the New Doctrines received; for it befals divers that turn to contrary Doctrines from each other: Some that turn Papiſts, ſome that turn Quakers, ſome Anabaptiſts, ſome Antinomians, ſome Millenaries, and are againſt each other, yet have ſudden Peace upon their change. I confeſs, that the conceit of having found out a better way may do much; and the diverſion of their thoughts to diſpute may do much: As *Pet. Foreſtus* tells us of a Melancholy Papiſt, that after other means uſed in vain, was at laſt cured by eager diſputing againſt the Proteſtants: But when the Perſons before had no doubt of the Doctrines of Religion, but only of the ſtate

of their own Souls, and when they had no such Disputes to bring them to it, but sudden hearing a Seducer, and when it is only False Doctrine that comforteth them, when sound Doctrine professed, could not, it seemeth to be done by a lying Spirit that comforteth Men with Evil, as God's Spirit doth with Good.

Bodin tells us of a *French* Baron that confest, that he worshiped the Devil, and prayed to him, and had Sacrificed nine Children to him, and intended to have Sacrificed one of his own; and he ask'd him for what he did this? And he said, *That he promised to make him Great, and yet that he never gave him any thing, and to make him know what he desired to know, and yet told him more Lies than Truths:* This promise of *Knowledge* was the old Temptation to *Eve:* And yet *Knowledge* is the great Gift of our great Comforter, the Holy Ghost; so that there is a true Comforting Knowledge which God giveth, and deceitful shadow of it; and a useless hurtful Knowledge by which Satan comforteth the deluded: Its true, Needful Saving Knowledge that is of God: Many Conjurers have by the desire of knowing what vain Curiosity is pleased with, become the Devil's Slaves.

To what sort shall we rank those Men that tell Men of things stolen and lost, and that shew Men the Face of the Thief in a Glass;

Glaſs, and cauſe the Goods to be brought back, who are commonly called *White Witches*: We have had ſo many Credible Reports of ſuch, as alloweth not Reaſon to doubt of it. When I lived at *Dudley*, *Hodges* at *Sedgley*, two Miles off (even where famous *William Fenner* preacht) was long and commonly accounted ſuch a one: And when I lived at *Kederminſter*, one of my Neighbours affirmed, that having his Yarn ſtolen, he went to *Hodges* (ten Miles off) and he told him, that at ſuch an Hour he ſhould have it brought home again, and put in at the Window, and ſo it was; and as I remember, he ſhewed him the Perſons Face in a Glaſs; yet I do not think that *Hodges* made any known Contract with the Devil, but thought it was an effect of Art.

CHAP.

CHAP. X.

Other Strange Providences observable.

I Have, in other Treatises, named some Instances of such Success of Prayer, as hath not been unprofitable to me: I will here mention some of them, and add some more.

Only I will premise this Caution to the Reader. 1. That it is no certain sign of the Innocency or Sanctity of the Person delivered, that it was done by a wonderful manner upon Prayer. Nay, it is not unusual, for the Guilt of some great Sin, to bring the Suffering, from which by Prayer they are delivered; and God may hear others, for the deliverance of such Sinners.

2. Nor is it any certain sign of the Sanctity of those whose Prayers are so heard, (though it be a very encouraging Mercy to them,) any more than Prophesying, and Casting out Devils, and doing wonderful Works in the Name of Christ, *Mat.*7. was a Proof that the Agents were not rejected Workers of Iniquity. It is the Honour of God, and the Regard which he hath to the Faith and Prayers of the Distressed, or others, and of the Souls that he would convince;

vince; which these, and such like Instances do declare.

3. And I will omit many Instances of Persons recovered from the Jaws of Death, just at the Hour while we have been praying for them; for, though this be much to me, it will not be so to the Unbeliever, who will say, that it was not from that Cause, but would have been if you had not prayed. And I must confess that I have prayed for the Life of many a dear Friend, whom God hath not recovered, but taken away.

4. Nor will I mention any one Instance of the Success of my own Prayers, or any others, when I joined with them; but only of some plain, poor, humble, Godly Persons, who used that sort of fervent Prayer which some deride. For I am a very unworthy Person my self, in comparison of many of those poor, humble, blameless Persons, whom I then had the Oversight of.

I. In general, I may say, that I have divers times, after long disabling Weakness and Pain, been enabled within a Day or two to come to Church again, and go on in my Work, when my poor Neighbours have spent a Day in Fasting and Prayer for me.

II. When at *Milborne* in *Darbyshire* I was given up for dead, by bleeding about an hundred

hundred and twenty Ounces at the Nose, after other Weaknesses and Bleedings many Years, my Father and Mother-in-Law dwelling in *Shrewsbury*, the Report came to them there that I was dead. My Mother-in-Law was, by the Governor, and other Friends, exhorted to bear it patiently. She presently retired to secret Prayer; where she professeth, that a Trembling and Concussion of her Body surprizing her, she felt that which constrained her to say what she did when she came forth, (to her Friends,) *viz.* [*He is not dead, but shall live for farther Service.*] And hereupon they sent a Messenger from *Shrewsbury* to see; who found me alive,] and brought them the Tidings. This was in *February*, 1646. My Mother-in-Law is yet living, about Ninety two Years of Age; the Daughter of Sir *Thomas Hunkes*. Two of her Brothers, Sir *Foulke Hunkes*, and Sir *Henry Hunkes*, *were known Soldiers for the King*; the one Governor of *Shrewsbury*, and the other of *Banbury*-Castle a while. She is one that hath spent a great part of her Life in secret Prayer, with great Neglect of the Flesh and World, and longing to die, and be with Christ, which she hath not yet obtained, but will ere long. (Since the Writing of this, dead, at Ninety six, in full Understanding, and great Holiness.)

III. After

III. After long Pain and Weakneſs, reading a Latin Book of one *Gerhard*, a Foreign Phyſician, I found in him, that his own Father had been cured of ſome of my Diſtempers (as I then thought) by daily ſwallowing a Bullet of pureſt Gold: I got one of the weight of a Twenty-Shilling-piece, and ſwallowed it, but it remained in me; and hearing of a Gentleman within twelve Miles of me, that lately did the like, and it never paſs'd from him, but he quickly died, made me take Clyſters and Purges, but none of them ſtirred it. My poor praying Neighbours (not then fearing the Canon, which ſtrictly forbiddeth it) ſet apart a Day, to faſt and pray for my Deliverance; and that Morning it came away, after many Weeks abode, (three or four;) and they ſpent the reſt of the Day in Thankſgiving.

IV. In my Weakneſs, being under Phyſick with Dr. *Wright*, then living in *Shrewſbury*, there ſuddenly roſe upon one of the Tonſils of my Throat a round Tumour, ſeeming to me as hard as a Bone, and about as big as a great Peaſe, or ſmall Button, half out of the Fleſh, and half in. I feared leſt it would prove a Cancer; but the Doctor told me, he did not think ſo, but what it was he knew not; but perſuaded (having firſt tried diſſolving and diſſipating Means

in

in vain) to quiet it only with Gargarisms of hot Milk: It increased but little, but no Means altered it, till (as I remember) about a quarter of a Year after, my Conscience reproved me, that having had so many great Mercies upon Prayer, I never gave God the Honour or Thanks of publick mentioning them, for fear of seeming to seek some Glory to my self; being the next Morning to preach my Lecture, I obeyed my Conscience, and mentioned them in the Words since printed and published in the Second Part of my *Saints Everlasting Rest*, being then upon the proof of the Truth of the Scriptures: I had before constantly felt it, (and too oft looked at in the Glass.) As soon as I had preached and spoken those Words, I felt no more of it. As I came out of the Pulpit, I put my Finger in my Mouth to feel it, but could feel nothing: I hasted home to the Glass, and saw that there was neither *Vola*, *vel Vestigium*, *vel Cicatrix*; no Cavity, Tumour, Discolouring, nor any sign where-ever it was; and I am sure I neither spit it out, nor swallowed it; and to the last Hour it seemed as hard as a Bone.

V. *Richard Cooke*, a Mercer in *Kniver*, was long a Man of a pious, unblameable Life, and one of the chief of good old Mr. *John Cross* (since Minister here in *Friday-*

day-ſtreet) his Congregation: When I came to *Kederminſter*, he removed thither, and took a Houſe the next Door to me; which proved old, dangerous, and ſo ill a Bargain, as caſt him into melancholy Doubts that he did not well to leave his Habitation. His Father before him had long lived, and at laſt died in Diſtraction. Taking too much hot Waters, to comfort him in his Sadneſs, *Nature*, *Trouble*, and *thoſe* together, prevailed to his utter Diſtraction. He ſo continued, from 1642. to 1646. The beſt Means, by ſuch as were moſt noted for curing that Diſeaſe, were uſed, and all in vain. My Neighbours of *Kederminſter* reſolved not eaſily to give over Faſting and Praying with and for him, till he was recovered: Divers Days all ſeemed in vain, but at laſt he amended, and hath been recovered (without any other Remedy) now from 1646, to this preſent time, 1678, though not altogether of ſo perfect ſtrength of Brain as before, yet of competent Underſtanding. About a Year or two ago I ſaw him in *London*, and I hear he is yet alive and well, 1678.

VI. *Thomas Giles*, the Son of Mr. *Giles* of *Aſtley*, one of the then Committee in *Worceſterſhire*, was ſent to be an Apprentice in *Worceſter*. After a Fever, (as they told me,) he fell into a violent Epilepſie: After much

much Physick in *Worcester*, and opening his Head, and all in vain, his Mother took him home to her in *Kederminster*; where, being a Widow, she came to sojourn, purposely for the Company of Godly People there. Mr. *Jackson*, the Physician of the Town, (my dear and faithful Friend, now, 1678. a Physician in *Shrewsbury*,) and I consulting, we used in vain what Means we could. His Fits were sometimes twice or thrice a Day: We were fain to put a Key into his Mouth, lest he should bite off his Tongue. At last, the foresaid praying Persons resolved to try the old Remedy of Fasting and Praying, till he was recovered. The first Day they found no Success: As I remember, it was the second Day, while they were together, praying, he was suddenly cured; and as his Mother and they that dwelt with him, told me, had never one Fit since. Hereupon his Mother bound him Apprentice to Mr. *John Allen*, an honest Apothecary in *Kederminster*, whom he served seven Years, and is now an Apothecary in *Stafford*; since dead; Mr. *Allen*, the Physician, and almost all that prayed for him, being yet alive. I was present at none of all these Days my self. If you ask me, Why? 1. My Weakness, and my publick Work much hindred me. 2. I was worse than they, and had not their Faith, and Fervency, and Patience; and because we have no absolute Promise of such Deliverances, I was afraid, lest

leſt if we faſted and prayed ſo long as they reſolved to do, it would have turned to ſome Reproach or Diſcouragement if we did not prevail. 3. But I have joyned with them more than once, when we have, to our great Encouragement, prevailed. But thoſe Inſtances I promiſed to pretermit.

In ſumm, I verily believe that I have been kept alive theſe forty Years, but notably theſe thirty eight, by the Prayers of many better than my ſelf, prevailing with God, through the Interceſſion of our great Mediator.

VII. I will add one ſad Story, leaving all to the Readers Judgment, to warn the beſt to avoid Temptation, and to tell them that Satan hath his wiles by Mens Sin, to blaſt the Glory and Comfort of Deliverances.

In *Bewdley*, a Sanguine ſtrong Maid, fell into ſtrange Hiſterical Fits: It began by Stoppage of the *Menſtrua*, I gave her *Caſtory* and *Rad. Oſtrutii*, and *Sem. Dauci* on *Foreſtus* Commendation, and ſhe began to be better: But I being driven out of the Country by War, and Mr. *Robert Morton* (Dr. *Mortons* Father) their Paſtor and Phyſitian driven after me to *Coventry*, ſhe was left without help, and grew worſe than ever: Till at laſt I think by a *furor uterinus ex corruptione Seminis*, ſhe ſeemed poſ-

sest by a Devil: In her Fits, many could not hold her, she would be cast off her Bed, and upon it again, by a force far above her strength, as the Beholders Judged: They shewed Needles and Pins, and Cords brought to her, none knew how, to kill her self: A Papist coming to Cure her their way, she told them of his coming far off, and laught at his Holy Water. In her fits she would Swear, Curse, and Rage against any that were Religious, and Hugg those that were Vicious, and be merry with them: Thus she continued from 1642. till 1646. or 1647. When I returned home, I went to see her, and Prayed once by her, and came to her no more. At last my praying Neighbours encouraged by their Success, for others resolved to joyn with some of *Bewdley*, to Fast and Pray by her, till she was recovered: While they were Praying, she was usually in violent Rage, and after thankt them; after many days, in the midst of the Day, while Mr. *Tho. Ware* of *Kederminster* was Praying, she fell on the Floor like a Block, and having lain so a while, cryed out, *He is gone*, *He is gone*; The *Black Dog* is *gone*: And she never had a Fit after.

But coming to our Lecture, two Miles, she was as uncomfortable as ever; crying to me, *Oh, You know not how bad I am!* And I ignorantly told her, what Comfort her Deliverance

liverance might give her: But she continued her Self-Accusing. But hear the worst.

She being poor, many good People in Charity look'd to her in her Fits: But, above all, one young Man, as far from being suspected of any Hypocrisie, Errour, or Vice, as any in *Bewdeley*, was more with her than the rest: And seeing her, in her Fits, toss her naked Body about, she being strong and comely, his Lust was provoked, which he exercised on her; but *praeterjiciendo semen*; which easing her for the time, enticed him the more to do it oft, as an Act of (Wicked) Compassion; which did but more Enrage her Disease: When frequency had hardened him, at last after her Deliverance, it was made known: And O the Advantage that Satan got by it! The sadness of those that Prayed for her: So that we durst not name it as an Answer of Prayer, lest the mention should serve to a Reproach. For my part, I think that a Real possession was added to the *furor uterinus*, in punishment of their Sin. He Marryed her, and professed deep Repentance; but I advised them for all that, not to receive him to Church-Communion.

I have read and heard of several Persons that have had notices by Revelation, when they should die: I will give here

but one Instance, of an excellent young Man, Mr. *Tyro*; but I must confess, that one of his Acquaintance affirmed to me, that having been formerly of a Jocund Merry Temper, he became so very serious in Religion, and so fervent a Preacher in *Ungar*, and so Zealous for his own and other Mens Salvation, that he thought Melancholy might deceive his Imagination, as to the Voice he was confident he heard. I lay no great stress on the Instance; but he professed the contrary himself; and Mr. *Brand* extols him, and Colonel *Rich* and his Lady, (well known by Mr. *Strong*'s Books which she published, taking them in short Characters, then called the Lady *Elizabeth Carre*) did both believe him; as you may see by the two following Letters. And Mr. *Lewis* in the foregoing Letters, and Mr. *Davis* telling me how common the forwarnings of Death, are in their Countrey, maketh it the easier to me to believe the words of so good and sober a Man as Mr. *Tyro*.

Col.

Colonel Rich *of* Stondon-Hall *in* Eſſex *his Letter in relation to Mr.* Tyro; *together, with his Ladies relating to the ſame perſon.*

SIR,

OUR Neighbour, Mr. *Hatt*, informing your deſire to know from my ſelf and Wife, the Relation of a Providence more than ordinary, with which Mr. *Tyro* was exerciſed before he came a Sick-Reſident under my Roof, I muſt therefore refer you to the Account, which my Wife herewith gives you, the Truth whereof I am fully ſatisfied, which was from Mr. *Tyro*'s own Mouth to her only, when I was at *London*, the Narrative of which, ſhe gave me at large the ſame Night I returned Home, though I was confirmed in my Belief of it by ſome Diſcourſe I had with him afterwards, during his Sickneſs, before which he and I peruſed ſeveral of your Tractates made publick, with a joynt-pleaſing Approbation; eſpecially, that which is intituled, *The dying Thoughts*; alſo another, *viz. The Crucifying the World by the Croſs of Chriſt*; we having a mutual ſatisfaction

in each others Converse; his Natural Parts, Gifts and Grace together, with his Holy Life, constrained my desire and endeavours to accommodate him to his last Breath, for I found him a true Disciple of Christ our Lord and Master, in whom I would also be found,

SIR,

Your affectionate Servant,

Nath. Rich.

Stondon-Hall near *Ungar* in *Essex*, *May* 16. 1691.

The

The Lady Rich's *Letter.*

SIR,

IN Obedience to your desire by Mr. *Hatt*, to have it under my Hand, what he told you of Mr. *Tyro*, who was sent by Mr. *Brand* at *Bishops-Hall* near *London*, to Preach at *Ungar* in *Essex*; and to prevent mistakes, I think fit, in order to your Satisfaction, to give you this Account of him; and therein take occasion to let you know, how great an Honour and Esteem he had for you. Sir, I believe, had you known him, you would have rank'd him among those Worthies that you have help'd to Heaven, for he followed you as you follow Christ. About seven Weeks before his Death, when there was hope of recovery, he told me, he had something to tell me, that he had not imparted to any Body, and expressed it thus, When I was one Evening returning to my Lodging, then at *Ungar*, from this House, being then in a good degree of Health, and in a serious frame, meditating by the way, I heard a voice say, You shall die, and not pass your five and thirtieth Year of Age, which Voice astonished me greatly, and looking round about me, seeing no body, put me into great Consternation and Sweat all over me,

such as I never felt (though I dare not compare it to drops of Blood) yet I cannot express how dreadful it was. You know, Madam, my Principles, and that I am no Enthusiast, and how cautious I am as to Revelations. But I am sure this was no Melancholy Fancy, but an auricular Voice. After I had a little recovered my self; I begg'd of God to discover to me, if this were from him, or a Delusion from Satan, but still the Impression remained, though I fought God by Prayer most part of that Night; and you may remember, in my next Visit, I told you, I should die shortly, but I did not tell you of the Voice I heard. And then he added, This is my five and thirtieth Year of Age; in *July* next I shall be so old. And many other Expressions he added, which is too much for a Letter; but he died in *January* 1630. I cannot omit, Sir, to let you know, how much he desired the happiness of a personal Converse with you; though he did write to you formerly, when he was under great trouble of Conscience, and you were pleased to write to him again, though his Name was unknown to you, and God made you instrumental to his Relief and Comfort: He told me, whenever he heard you preach, there was such a Presence of God accompanied your Ministry, that he felt both Fear, and Trembling, and Joy possess him at once. He reading

some

ſome Book of yours, daily, whilſt he was in my Houſe, eſpecially your *Dying Thoughts*, which on his Death-Bed, he ſent, as the beſt token of his Love, to his Schoolmaſter at *Hackney*, Mr. *Odely*, and ſhed many Tears upon it, calling it, *The ſweet and dear Companion of his Life*, charging the Meſſenger to bid his Maſter read it, and prepare to follow him ſhortly.

I beg your Pardon for this long trouble, I could do no leſs than expreſs this Kindneſs to the Dead, who yet ſpeaks out your great Worth to me, deſiring your Prayers, that his loſs to ſo dark a Corner as ours is, may be Sanctified: And that your Life may be prolong'd in time, and you may have a full Reward in Eternity, is the Prayer of,

S I R,

Your obliged and

affectionate Servant,

Eliz. Rich.

Stondon-Hall near *Ungar* in *Eſſex*, *May* 13, 1691.

But

But it is not my Business to mention all things that are strange and unusual, but such as prove the Operations of Spirits. *Lycosthenes de Prodigiis vel Mirabilibus*, will tell you in *Folio* of Wonders.

The Falling or Raining of a Grain at *Bridgenorth*, like a dried Rye-Corn, in a thin, whitish Husk, about 1639. And of a Grain at *Shrewsbury*, almost like a small Parsnip-Seed, about three or four Years ago, seem strange. But Exhalations might raise them from Sea or Land, though the Marvel lieth in the strangeness of the Grains, neither of them being such as are here known by any that I shewed them to. I had the last from Dr. *Jackson*, a Physician in *Shrewsbury*, (my dear Friend, now with Christ,) who told me that it fell there in many places, especially about St. *Mary*'s Church. The former (coming to live at *Bridgenorth*, 1640.) I had of Mr. *Madstard* the Minister, and old Mrs. *Grey* of *Envile*, a Godly Woman; who assured me that much of it fell in the Church-yard, and on the Leads of the Steeple. I kept both long.

The former I once before mentioned; whence the Author of the Second Part of *The Mischiefs of Separation*, seconding Dr. *Stillingfleet*'s First Part, (famed commonly to be Mr. *Long* of *Exeter*, a Member of the Con-

Convocation,) took occaſion to feign me to ſay, that it rained *Manna* at *Bridgenorth* when I came thither.] Men and Books of ſuch Veracity are they, that poor *England* and the Chriſtian World ſuffers by; and, I fear, is yet like to ſuffer more by, while Demons are ſo powerful.

There are many things that Ignorance cauſeth Multitudes to take for Prodigies. I have had many diſcreet Friends that have been affrighted with the Noiſe called a Death-Watch, whereas I have ſince, near threeſcore Years ago, oft found by trial, that it is a Noiſe made upon Paper, by a little, nimble, running Worm, juſt like a Louſe, but whiter and quicker: And it is moſt uſually behind a Paper paſted to a Wall, eſpecially to Wainſcot; and is rarely, if ever heard, but in the Heat of Summer.

But who can deny it to be a Prodigy, which is recorded by *Melch. Adamus*, of a great and good Man, who had a Clock-Watch that had layen in a Cheſt many Years unuſed; and when he lay dying, at Eleven a-Clock, of it ſelf, in that Cheſt, it ſtruck Eleven, in the hearing of many.

Becauſe many have ſpoken and written of a Thorn at *Glaſtenbury* in *Sommerſetſhire*, that flowreth juſt on *Chriſtmaſs*-Day, I thought

thought it a thing worthy my best Enquiries: And lest Men proceed to think that there is more in it than there is, I annex these following Letters, from credible Persons that were well known in that Country.

Mr. William Thomas's *Letter concerning the* Glaston-*Thorn: Together with two other Enclosed Letters to the same purpose.*

SIR,

UNderstanding by my Son, your Desire to enquire about *Glaston* Thorn, I did immediately (being not able to travel my self in such a Season) send to such as I thought might best inform me; whose Information you have in the two inclosed Letters; the one from the Minister of *Glaston*, the other from Mr. *Chetwind*, Pastor at *Wells*; both of them understanding and Godly Men. I was not satisfied with Mr. *Winney*'s Letter, because he wrote not of the Graff taken from this Thorn, now growing, (when the old Thorn is gone.) Something it seems there was in the nature of the Plant, for that Graff shoots forth much sooner than any other Thorn, and about that time, though it do

do not the Feat in blossoming just on the Day, but after it; which may be because the Soil is not so suitable to it, as that was to the other.— I should have thought this had been all the Wonder, *viz.* the natural, rare and rath Blossoming of that Thorn, got perhaps from Foreign Parts,) made (by Fame) to cry *Christmas*; but that the Information in the first Letter (and Testimony) is so punctual, that it seems to evince more. But (howsoever) that which we call *Christmas*-Day is not to gain its Estimation from such a Providence, but from Scripture, from Reason, at least, from a due Demonstration that that was (indeed) the Day of Christ's Birth; which (perhaps) nothing will prove, unless it be the Thorn. I speak not against the Custom of the Church, in remembring the Birth of Christ, though I conceive Christ's own Day is better for it than any other; I mean, the *Lord's Day*; unto which, when Men's Days be added, the *Lord's Day*, and the Lord of that Day, suffer by their justling with it. A Subordination will not serve, but it ariseth to a Coordination and Competition; yea, a Prelation.

But that I speak of is, the Nobilitating of an uncertain Day, upon insufficient Evidence.— If I should say, the Thorn might so blossom (by Providence) as a just Hardening of the wilfully superstitious, (a great part of

of whose Religion it is, to put a Crown upon *Christmas* Day, caring little for Christ,) or as a Trial of the truly Conscientious, to see whether they will build their Religion upon a famous Thorn, and be so tamed by it, as to close with the Superstition and Profaneness of that time.— I say, if I should speak thus, it might be thought a Paradox, (and yet I remember your Lights in *Wales*, which shew (I think) what God gives the Devil leave to do.) I shall content my self therefore with sending you the Relation, and leave you and others (better able than my self) to consider of it.— Only this I may say, that such a Providential Rarity is too low a thing to put a Divinity upon that Day: And yet, to make it a Divine Testimony is (I think) the meaning of those that are willing to make the most of it; I do not say, the best of it.

Sir, I am much engaged to you, for your great Pains with my Son; having lately received from him your good Answers to his Assembly-Queries, with his Replies: For Reason is restless; and it is the Misery of those who set it up too high, that it can so far (I do not say so well, for 'tis all naught as far as Scripture and it jarr) shift for it self; and they are apt to think they are sound, if they be not silenced, when Errour in Practice hath much to say for it self, and Errour in Opinion much more.

Having

Having betaken himself to Dr. *Hammond*, I did not command him thence, thinking (he being a learned Man) he might get something from him, especially in the matter of Original Sin; about which, the Doctor hath given him good Animadversions, (though something in them hath not so good an Aspect,) and he answers them also; and so there is no End, till God humble the Heart. 'Tis one Symptom of the Hereditary Disease of Original Sin, that that Sin is no more acknowledged, and lamented.

God that raiseth such Alterations in Nations, and hath done so strange things of late, can alter our Relations, and make them contrary to themselves, that they may be conformable to him: And upon that Ground alone I can build, that *To God all things are possible.*

With all loving and thankful Respects,

I Rest,

Your obliged Friend

and Brother,

Will. Thomas.

Obley,
Feb. 29. 165$\frac{9}{0}$.

Mr.

Mr. John Chetwind's *enclosed Letter.*

Reverend and much Honoured Sir,

IN answer to your Letter, these are to inform you, That the old Thorn in the times of the War, was rooted up, and is utterly gone; and as for Mr. *Gallop*'s Graff, I have enquired of a Gentleman, that was his Patient, and lived divers Years in Mr. *Gallop*'s House, and observed the Budding and blossoming of it, who informed me, that it doth shoot forth and Bud and Blossom near about that time, but not upon the day, but in some space after it, much rather than other Thorns usually do. This is all the Account I can give you of it. I have no more to add, but mine and my Wife's kindest Respects to your self and good Wife, and that I am

Your most respectful Friend,

Wells, Feb. 25. 1659. John Chetwind.

Mr.

Mr. Winney's *Inclos'd Letter concerning the Glaſton-Thorn.*

Worthy Sir,

REal Love and Thanks preſcribed, *&c.* Theſe are to acquaint you, that I Received a Letter from you, wherein Mr. *Thomas*'s Requeſt to you, is, that the exacteſt and moſt punctual Account, of the uſual Story of the Bloſſoming of *Glaſtonbury*-Thorn on *Chriſtmas-day*, might be found out; I have upon your Requeſt ſearched more of it, than ever I thought to trouble my ſelf to do, and have converſed with the moſt Ancient that I knew, and was directed to, and think thoſe that are Credible, they offer to aver it upon Oath, what they tell me: Thus one Ancient Man tells me, that he hath gone on the Eve to it, and he hath found it like another dead Thorn, without any Bloſſom, or likelihood to have a ſudden forwardneſs to it, only ſome Evidence of the Appearance of the breaking out the Buds, and but an Appearance perceivable, and he hath gone on *Chriſtmas-day*, and found the Bloſſoms as though it was the midſt of *May*, and gathered them, and ſent them many Miles, and had good Rewards; this the Man will depoſe upon his Oath. At the ſame time this Man was at

my House, there came occasionally, an ancient Woman, a Neighbour, whose Testimony I believe fit to be received, who earnestly affirmed this, that in the time of Queen *Ann*, she lived with one Sir *Tho. Hughes*, in *Wells*, a Justice of Peace, who purposely sent his men (two of them) to know the Truth, that he might satisfie any that might make enquiry, and on the Eve, towards Night, they found it as another Thorn, only the breaking out of the beginning of Buds, and staying in *Glastonbury* all Night, to observe, as near as might be, the time when they began to sprout forth into a perfect Blossom, they have gone again toward the turn of the Night, and have found the perfect Blossom about two or three of the Clock, so that at Morning they have returned to their Master with them, which she told me, she saw when they brought it home: And another Man tells me the same Story as the first, only with this variation, His Father (and Godfather living at *Bath*) went the Eve's Eve, and found nothing but Buds, and on *Christmas-day* in the Morning, found the Blossoms, and his Father sent them to *Bath* to his Godfather, because he went thither home to keep his *Christmas*: And a Woman at the same time told me, something much like the Second, that she hath gone the Eve, late at Night, and with a Lanthorn and Candle with her Company, stayed

ſtayed four Hours, to ſee, if it might be, the manner of the ſprouting out of it; and in that ſpace ſaw that it Bloſſomed, the Green-boughs, the length of half the Fore-finger to the middle Joint; what Mr. *Gallop*'s Graft of this old Tree doth, I ſhall leave you to him to be certified. Both our Loves to your ſelf and good Wife. Mr. *Stuks* and his Wife, deſiring one Favour in the Cloſe, that you would be pleaſed to take pains, to begin our Lecture the next *Tueſday*. I have not had but one Aſſiſtant I think, this ſeven or eight Weeks: I ſhall be abſent my ſelf; I intend, if pleaſe God, to be at *Briſtol* Fair, where I have ſome Buſineſs, and pray ſend me word of it, that I may be aſſured,

I reſt,

Yours,

In all Bonds of Love,

Glaſton, Sam. Winney.
Jan. 21. $16\frac{5}{6}\frac{2}{6}$.

I have oft wonder'd at the commonly believed Gift of the Kings of *England* and *France*, to heal the *Struma*: All my doubt hath still been of the Matter of Fact, whether it be such a real Gift of Healing, or not: For if it be, I will not be so bold as to ask God a Reason of it: Or why he giveth it to these Kings, rather than to others: Nor will I dishonour his Gift, as if it were not his, because I know not his Reason; no more than Christ did the Miracle done at the Pool in *Jerusalem*, upon the Angel's moving the Water; or, with *Naaman*, say, *Are not* Abanah *and* Pharphar *as good Water as* Jordan? I have long enquired of all the Physicians, and others, that I could, of the Reality of the Success; whether it be not the Gold, the Change of Air, or the Conceit: And I never heard so much, as to put me past all doubt. But many credible Physicians say, as Mr. *Wiseman* (a Chirurgeon that had much Opportunity of knowing) doth in his Book of Chirurgery, [*That though all are not cured, yet more are cured by it, than by all the Physicians in* England.]

I know, the true Original of it also, and its Occasion is much in the dark; but I leave this to other Men's Enquiry: Only I say, if the Matter of Fact prove certain, there can be no great doubt, but it proveth the Governing Agency of Invisible, Intellectual Powers.

If

If it be miraculous, it seemeth to be entailed on the Kingdoms of *England* and *France*, rather than to be any Approbation of the Religion or Piety of the Kings; because if any have this Gift, Kings of contrary Religions have it; and the worst, as well as the best; and Usurpers, as well as Rightful Kings. And I hear of no other that pretend to it, but the kings of *England* and *France*: And will the King of *France* take it for his Glory, to heal a few Persons of a Sore, and to kill many thousand Innocents by the Sword, and burn their Cities?

CHAP. XI.

MR. *Emlin*, (before mentioned about Mr. *Pacy*'s Siſters,) now a worthy Preacher in *Dublin*, having told me this by Word of Mouth, I deſired him to ſend it ſufficiently atteſted; which he doth, as followeth.

Mr. Emlin's *Letter concerning an Apparition at* Belfaſt *in* Ireland.

Reverend Sir,

I Have been very uneaſie to think that I ſhould ſo long delay the Anſwer of your Deſire about the Affair related underneath: The diſtance of the Place in which it was tranſacted, with the ſlowneſs of my Correſpondent in Replies, hath made me uncapable of giving you ſo full and quick Satiſfaction, as might elſe have been. All that I can relate at preſent is briefly this, *viz.*

There having been a long Conteſt between *Lemuel Matthews*, Archdeacon in the County

County of *Down*, and *Claudius Gilbert*, Minister of *Belfast*, about their Right to *Drumbeg*, a small Parish within four Miles of *Belfast*, it proved very troublesome to the Parishioners, who generally paid their Dues to Mr. *Gilbert* the Incumbent in Possession; but the Arch-deacon claimed the same to be paid to him also, for which he procured a Warrant; and in the Execution of it by his Servants, at the House of one *Charles Loftin*, one of the Parishioners, they offered some Violence to his Wife, who refused Entrance to them, who died within a few Weeks after the Injury received; but she being otherwise an infirm Woman, little notice was taken of her Death, till that some time after, by her strange Appearance to one *Thomas Donelson*, (a Spectator of the Violence done to her,) she affrighted him into a Prosecution of *Robert Eccleson*, the Criminal. She appeared divers times, but chiefly upon one Lord's Day-Evening, when she fetch'd him, with a strange Force, out of his House, into the Yard, and Fields adjacent. Before her last Coming, (for she did so three times that Day,) several Neighbours were called in, to whom he gave notice that she was again coming, and becken'd to him to come out; upon which, they went to shut the Door, but he forbad it, saying, that she looked with a terrible Aspect upon him,

when they offered it: But his Friends laid hold on him, and embraced him, that he might not again go out; notwithſtanding which, (a plain Evidence of ſome inviſible Power,) he was drawn out of their Hands in a ſurprizing manner, and carried abroad into the Field and Yard, as before, ſhe charging him to proſecute Juſtice; which Voice, as alſo *Donelſon*'s Reply, the People heard, though they ſaw no ſhape. There are many Witneſſes of all this yet alive, particularly *Sarah*, the Wife of *Charles Loftin*, Son to the deceaſed Woman; and one *William Holyday* and his Wife, *&c.*

Upon this, the ſaid *Donelſon* depoſed what he knew of the aforeſaid Violence, before Mr. *Randal Brice*, a Neighbour-Juſtice, and confirmed all at the Aſſizes at *Down*, in the Year 1685. (as I remember;) where the ſeveral Witneſſes were heard and ſworn, and their Examinations were entred into the Records of that Aſſizes, to the Amazement and Satisfaction of all the Country, and of the Judges, whom I have heard ſpeak of it at that time with much Wonder; inſomuch that the ſaid *Eccleſon* hardly eſcaped with his Life, but was Burnt in the Hand.

The ſaid *Donelſon* is yet living in the ſame place, with the other Witneſſes.

I could learn many more Circumſtances, but that you are in haſte; and all this I heard

heard ſpoken of my ſelf, with univerſal Amazement, at the time when tranſacted, living in *Belfaſt* at that time; and I ſhould not have been beholden to any to have believed this Relation, that had been there, and at the Trial at *Down*.

T. Em.

With Mr. *Bois*'s Reſpects,

I remain,

A Reverencer of you,

Tho. Emlin.

CHAP.

CHAP. XII.

A Dublin-*Inſtance*, *atteſted by Mr.* Daniel Williams, *now in* London.

ABout the Year 1678. I knew a young Woman who was Niece to Alderman *Arundel*, in *Dublin*.

In her ſaid Uncle's Houſe ſhe was purſued with very terrible Noiſes; as by violent Stroaks on the Wainſcots and Cheſts, in what Chambers ſhe frequented.

The Blows were heard throughout the Houſe, and were ſo troubleſome, as to occaſion the Removal of the young Woman to an Houſe near *Smithfield* in *Dublin*, not without Hopes that the Diſturbance might thereby ceaſe: But the Noiſe purſued her thither, and was no more heard in her former Dwelling.

Here ſhe continued as long as the Owner of that Houſe would bear the Reſort of People, and Terrour of thoſe ſudden and frequent Claps.

From this place, ſhe was removed to a little Houſe in *Patrick-ſtreet*, near the Gate. Here ſhe met with the ſame Exerciſe, and

and the Noise was generally about Two-a-Clock in the Morning greater than at other Times.

Several Nights were spent in Prayer with her, by Ministers; as, Mr. *Cox*, Dr. *Roles*, Mr. *Chambers*, Mr. *Keys*, *&c.* who all, with many others, assured me, they heard the said Blows in the Room where they prayed, sometimes on a great Chest there, sometimes on the Wall, *&c.*

Mr. *Chambers* and Mr. *Keys* were employed there the Night before I had promised to be with her.

The next Night, Mr. *Cox*, having oft heard the said Noises, and oft prayed with the Woman, was desirous to accompany me. There were many People (as usual) sat up with us: I preached from *Heb.* 2. 18. and contrived to be at Prayer at that Time when the Noise used to be greatest.

When I was at Prayer, the Woman, kneeling by me, catched violently at my Arm, and afterwards told us, she saw a terrible Sight: But it pleased God, there was no Noise at all. And from that Time, God graciously freed her from all that Disturbance.

I examined this Person, and could find nothing in her Circumstances, fit to induce one to any satisfactory Judgment of her Case.

These

These Noises lasted about three Months, and she was much enfeebled in Body, and almost distracted thereby; but soon recovered upon the Removal thereof.

Attested by me,

Aug. 21. 1691. Daniel Williams.

THE

The CONCLUSION:

Concerning Angels.

WHile I consider these unquestionable Evidences of the certainty of Spirits, and how much they have to do with Men: I cannot but think that we have also much to do with them; with the bad, to resist them as our Enemies, and the Enemies of the Gospel, and the Church of God, against whom we must continually Watch and Pray, lest we fall into the Snares of their Temptations: And with the good, that we may be meet for their Preserving and Comforting Ministry.

But in all our Histories it is observable, that bad Spirits Apparitions and Actions, are far more frequent, and more Sensible than good ones; which may perhaps to some seem strange. Concerning which I consider;

1. That Corporeal Crassitude is an abasement, and therefore fittest for the more Ignoble sort of Spirits: We that dwell here in Bodies, are of a lower Order, than those of the more high and invisible Regions.

2. And the bad Spirits as they have a baser Consistence, have also a more base and Ter-

Terrene Inclination. And therefore it is the leſs wonder, that they mind matters of Money and Lands: And no doubt but the Souls of wicked Men carry with them much of the Vicious Habits, in which they lived here: That is, of Covetouſneſs and Revenge; And they that tell us, that ſuch as *Dives* retain no Love to their Brethren on Earth, ſpeak more than they can prove; and are not ſo Credible as Chriſt, that ſeemeth to ſay the contrary. Some make a ſtate of departed Souls, Good and Bad, out of their own Inventions, which it's very likely Death will Confute.

3. And it is far greater things than Viſible Appearances, that we conſtantly receive from Angels, more ſutable to their Nature and Dignity, and to our good. Some Men have long Laboured to attain a Viſible or Senſible Communion with them, and think they have attained it: But while they preſumptuouſly deſire to pervert the Order of Gods Houſhold and Government, it is no wonder if in ſtead of Angels, they Converſe with Devils that are Transformed into ſeeming Angels of Light, that by Deluſion, they may Transform ſuch Men into Miniſters of Righteouſneſs.

It is a doleful Inſtance, of the effect of a perverſe kind of oppoſition to Popery, and running from one Extream to another, to note how little Sence moſt Proteſtants ſhew

of

of the great Benefits that we receive by Angels: How seldom we hear them in publick or private, give thanks to God for their Ministry and Helps? And more seldom pray for it? When hear we any Ministers Teach Believers, what Love and what Thanks they owe to Angels, whereas the Excellency and Holiness of their Natures obligeth us to love them, and their Love and Care of us, bespeaketh Thankfulness: Yea, we have Teachers that would perswade Men that this Savoureth of Popery, and doth Derogate from Christ: And yet if the People Love and Honour and maintain them, they take this to be no Derogation from Christ. As if *they* were more Amiable then *Angels*, or Christ may not use the Ministry of Angels as well as *their's*. The Lord pitty the distracted divided Societies of Christians, who in all Countries are fallen into Uncharitable Sects, that on pretence of saving the Truth, and the Church from the Errours of each other, do corrupt both by the Addition of contrary Errours; so that it's hard to find out many Errours of Popery or Ancient Heresie; which hath not been avoided by contrary faults, in the Corruption of Doctrine, Charity or Concord.

Devils have a greater Game to play invisibly, than by Apparitions. O happy World, if they did not do a hundred thousand times more

more hurt, by the Baits of Pleasure, Lust and Honour, and by Pride, and love of Money and Sensuality, than they do by Witches! O! that they did not more dangerously Hant the Houses and Souls of Lords, Knights, Gentlemen, and Lustful Youths! Who can Conjure them out of Universities and Pulpits, out of a Malignant Sclanderous Clergy and Laity, out of Worldly self-seeking Carnal Men? I have before told you of the Witch *Magdalen Crucia*, who got the Reputation of a Saint, by having the Sacramental Bread brought to her Mouth in the sight of all the People, by an Invisible Carryer; *Bodin*, and many others Record the Story, and how to get Pardon, she went to the Pope himself, and confessed how from twelve years old the Devil had lain with her thirty years, and made her the Abbess of a Monastery: I fear lest the visible Hand of some Priest do play this Devils part, and give the Sacrament to such as more openly serve the Devil all the week, and are forced to receive it to escape a jail, or do it as a Sacrifice to expiate the guilt of an Ungodly Life.

If the Devil can get People (perhaps Lords and Ladies) to spend the Day (their precious Hours) in Cards and Dice, and Feastings, and Stage-plays, and Masks and Musick, and perhaps filthy Lust, he will let you

you say your Prayers at Night, and cry God Mercy, and perhaps tell him that you Repent, that you may Sin on the more boldly the next day: And it's like he will provide you a Ghostly Father, as bad as your selves, that shall give you the Sacrament as a sealed Pardon, and pronounce you absolved, and that as in the name of Christ.

All these effects of Devils, the World abounds with; but the effects of Angels are observed, but by very few. Because even as the Sadduces, think that all these Vices and Confusions are only the effects of Mens own pravity, and not of Devils, not knowing that all such Births have a Father and a Mother (the Devil and Mens own Hearts) so most good people look so much to God and to Ministers, in all that is done on them, that they take little notice of Angels that are Gods greater Ministers, as if they had little to do with us.

By this, 1. We give not to God the due Honour of the Order of his Works: 2. We are guilty of Unrighteousness, in denying their Due Love and Gratitude to such Noble Agents. 3. We lose the Comfortable Remembrance of our own Communion with them. 4. We lose some helps to a Heavenly Mind and Conversation, when as it would make the thoughts of Heaven more Familiar and Pleasant to us, to think of such a Holy and Amiable Society, and

would make us the willinger to die.

As to them that say, that it is enough to know that Christ is all to us, and we must take heed of ascribing any thing to Creatures; I Answer, is Christ the less all to us, for giving us his Mercies? For giving us the Ministry of Angels? Is he the less All to us, for giving Gifts to Men, for giving Comforters and Merciful Relievers to the poor? For giving to Children the Love and Care of Parents? Or for giving Men good Princes and Magistrates to Rule them? Or for giving them Soldiers to fight for them? Or for giving you Ministers to Teach you? Who more praiseth their Teachers, than such Objectors? Will you be unthankful to your Benefactors, for fear of ascribing to Creatures? Will you not praise a Godly Man above a Wicked? Will you not praise and admire the Glory of the Sun and Stars, and the Frame of Heaven and Earth, for fear of ascribing to Creatures? Is the praising of a Work, a wrong to the Workman?

Indeed this agreeth with their Doctrine, who because *Paul* counted all his Mosaical Legal Righteousness as loss and Dung, in Comparison of the Righteousness that God gave him in and by Christ, do therefore say, that we must count all that Righteousness as Dung, which Christ himself worketh in us by his Spirit, even Faith it self

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which is imputed or reckoned to us for Righteousness. This enticeth Men to be out of Love with Christian Righteousness, when Christ hath made it *our own*, if it be no better than Dung? And to fear that some such Men have no better. But they say, they account Faith and Love to Christ to be *Dung*, only as to *Justification*: As if God did not *make all Men just*, *whom* he *justifieth* by *Esteem* and *Sentence*: Or, as if that were *Righteousness* that doth in no part or degree make a Man *Righteous*: Or, as if any but Christians, as such, are justified: Or any Man were a Christian before he accepteth Christ by a Loving and Thankful Consent or Trust, as his Saviour and his Teacher, and his Lord and Ruler: But this is a Digression, which Mens talk against ascribing to Angels led me to.

We are not for ascribing to Angels (nor to Faith and Love and Holiness) the least part of the Honour proper to God, or to Jesus Christ: They do none of the Work of our Redeemer for us (nor can we do the least of it for our selves) unless as the Work of his Instruments and Agents, may be called Christs Work: They *save* us indeed, but it is but as *Timothy* was taught by *Paul*, how to save himself, and those that heard him; and we are bid to *save our selves*. Christ teacheth us, and Ministers teach us. Christ Feedeth us, and we Feed our selves;

yea, he saith that *we feed him*: And that he will *for so doing*, say, *Come ye Blessed, inherit the Kingdom.* Angels and Men do Christs *Commanded Work*: But no Creature doth the least part of Christs *own proper undertaken* Work.

Objection. *But these high Thoughts* of *Angels have drawn* the *Papists* to *Idolatry*, in *Praying to them, and Worshipping them.*

Answer. It is your denying them the Honour that is due to them, which is a Temptation that hardneth Papists in their Excess. Must we not Love and Honour Kings, Ministers and Saints, though some herein run into Extreams. We have many Reasons against Praying to Angels, or offering them Visible Corporeal Worship; Because we know not just when they are present: And because it may Countenance the Heathens Demon Worship and Idolatry; And because God hath appointed us no such sort of Worship. But God having largely told us of their Love to us, and their constant eminent Service for us, he thereby obligeth us to answerable Regard, Affections and Acknowledgment.

I have said so much in a small Discourse in Mr. *Isaack Ambrose* his Book of *Communion with Angels* (at his request, who is now with Angels) that I will not here Recite very many particular Texts of Scripture about this Subject: But if you will but look

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in your Concordance, you may see what abundant mention of Angels there is throughout all the Scripture, while we hear so little of them in our Books or Pulpits. It's true, that in the Old Testament time, they ofter Visibly appeared, than they do now: But that is no Derogation to our Gospel State; As it is more Spiritual than theirs, that needed more Visible means, so our Spiritual Benefits by them before named, are greater than theirs were

1. How Familiar were Angels with *Abraham*, who entertained them as Men, till they made themselves better known to him: They were the Messengers of the great promise to him of the Numerous and the Holy Seed. They Reproved *Sarah* for her Unbelief, that they might comfort her by the promised Seed.

How Familiar were they with *Lot*, when they came into his House, and took him in, and blinded his Enemies, and told him their Message concerning *Sodom*, and when they carried him while he delayed to depart? And when they saved *Zoar* for his sake?

How Familiar were they with *Jacob*, in his Travels, and his Return; when he saw them as by a Ladder, ascending and descending; And when one of them wrestled with him, and Blessed him, though he made him halt?

I know that many excellent Divines do

that one of these called Angels, was Christ. To which I say, 1. If it were so, that doth not deny, but confirm what I am pleading for: If Christ appearing, made Angels his Companions, it was the more for their Honour.

2. But if this be true, either Christ had a Body, yea, many Bodies before his Incarnation by *Mary*, or not. If not, what were all these Similitudes of Men that did eat and drink, and talk, and act? Were they mere Shadows and Delusions? How then could they speak, and act so Potently? If yea, then was the pure God-head Hypostatically united to these many appearing Bodies; Or not: Who can prove a difference save as to the Matter and Duration, between his union with these, and with his last assumed Flesh. And yet the Scripture appropriateth Christs Incarnation, and coming in the Body to the *Fulness of Time*, and to those *last days*. I am loth to say without proof, that Christ had *many Bodies*, lest any should infer that there have been many Christs: But if this must be held, it will introduce *Peter Sterrys* Doctrine as most probable, that Christ as the Eternal Word essentially, God first caused the Noblest Created Nature above Angels (or as Dr. *More* calleth it, an Eternal Flesh, or as he and *John Turner* a prime Created Life in the prime Matter) and did unite it self to this Superangelical

lical Nature, and by it cause all the rest: And that this second Nature appeared to the Fathers by such Temporary assumed Bodies, and at last assumed the Body of a Man: being, say some, it self a Soul to it; but as others, assuming both a Human Soul and Body: And so, that Christ hath *three Natures*, a *Divine*, a *Superangelical*, and a *Humane*: But of this oft elsewhere. This opinion is reconciling as to the *Arians*, who have affirmed Christ to be a Creature above Angels: And if God made such a Creature, methinks it should be easie to perswade them, that he that is as the *Center*, and *more than a Soul*, maketh all the World to be *One* (though of unlike parts) doth primarily unite himself with the first and Noblest of his productions.

Objection. *But Scripture saith, that* Abraham *called one of these* Lord.

Answer. That Name both *Adonai* and *Elohim*, are oft given to Creatures. And if the Name of *Jehovah* be sometimes used as to Angels, it is only meant to God, speaking by them, whom *Abraham* knew to be present, though Invisible, and to know all that was said.

Yet further, it was an Angel that appeared to *Moses* in the burning Bush, and so that sent him on his work to deliver the *Israelites* from *Egypt*, and Fortified him with power of Miracles, and made him his great

promises of Success: And yet no doubt it was God; and the Text is true, that affirmeth both: Therefore it must be God speaking and acting by the Ministry of an Angel, Commissioned to use his Name.

It was Angels that gave *Moses* the Law in the Mount *Sinai*: For so saith the Scripture. But it was God by them, who were his Voice and Finger that made and wrote the Tables, and spake all the words; these were all Great and Wonderful Ministrations.

God promised *Moses*, that his Angels should go before the *Israelites*, to conquer their Enemies, and bring them into the promised Land: And he chargeth them not to provoke him, for Gods Name was upon him; and he would not forgive their Iniquities. What greater things could be said, than that an Angel shall bear Gods Name, and be their Captain, and Conquer their Enemies, and be their Governour, and not forgive their wilful Sins.

In *Joshuahs* War at *Jericho*, an Angel appeareth, and professeth himself *the Captain of the Lords Hosts*, Josh. 5. 14, 15. *and* Joshua *fell on his Face to the Earth*, and *Worshipped him*, and *prayed* to him to tell him his Message. If Angels be not the Generals or Captains of our Armies, we are unlike to Conquer.

It was by an Angel, that God brought the

the *Israelites* out of *Egypt*, *Numb.* 20. 16. It was an Angel that chose a Wife for *Isaack*, *Gen.* 24. 7. 40. The Angel of Gods Presence saved the *Israelites*, *Isa.* 63. 9. An Angel delivered the three Men, *Dan.* 3. from the Fire, and *Daniel* from the Lions: *Dan.* 6. Angels Preached Christ to the Shepherds. An Angel made the pool in *Jerusalem* healing. *Jo.* 5. 4. An Angel Preacheth to *Cornelius*. An Angel delivereth *Peter*, *Act.* 12. The Angel of the Lord Encampeth round about them that fear him, and delivereth them, *Ps.* 34. 7. God giveth his Angels charge over us, to keep us in all our ways: They bear us up in their Hands, lest we dash our Foot against a Stone. *Psal.* 91. 11, 12. *Rev.* 1. Tells us, that God first Revealeth his Will to Christ, and Christ to Angels, and Angels to *John*, and *John* to the Churches, and the Churches to Posterity. Yea, Angels Ministred to Christ himself, when he was hungry, *Mat.* 4. 11. And appeared in his Agony, strengthening him. *Luke* 22. 43. Legions of Angels are at his Service: And all the Holy Angels will come with him at Judgment; and they will be the Reapers at the end of the World.

Above 260 times are Angels mentioned in Scripture, and yet how little notice do we take of their help?

But is it only our Bodies that they help? Can they reach or help our Souls?

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Answ. If Devils can touch our Souls with their Temptations, are Angels farther from us, or less able to move us to our Duty?

But are they ordinarily present, or know our Case? *Answ.* They rejoice in our Conversion, and therefore know it: They are present in our Assemblies, as *Paul* intimateth, 1 *Cor.* 11. 10. Say not before the Angel, that it was an Errour, *Eccl.* 5. 6. which intimateth the Angels Presence. Every Believer hath his Angel beholding the Face of our Father in Heaven, *Matth.* 13. 10. and they are not Strangers to their Charge. We feel that the Devil is present with us, by his Temptations continually, in all our Duties molesting or hindering us: And are Angels less intent upon their Work? It is *Michael* and his Angels, that fight against the Dragon and his Angels, to save the Church.

While such Texts make the Papists think that Angels are always, or ordinarily present, if they give them not Divine Worship, but such as we would do a Prince, though I have said before why I approve not of their Doings, I dare not, as some late Expositors of the *Revelation*, judge the Catholick Church to have become Antichristian Idolaters, as soon as they gave too much Worship to Angels, and to Saints. We are come to the *New Jerusalem*, to the innumerable Angels, *Heb.* 12. and must *ho-*

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nour them that fear the Lord, Pſal. 15. And *we know that we are tranſlated from Death to Life, becau e we love the Brethren:* And is it ſo damnable Idolatry to love and honour Angels and Saints a litt le too much, while they ; ive them nothing proper to God? I blame their Irregularities, but I dare not judge ſo hardly of them, and the ancient Church, for this, as ſome do; nor think them much better, that love and honour Angels and Saints as much too little.

Some now would call a Man an Idolater, that ſhould ſay as *Jacob*, *Gen.* 48 16. *The Angel which redeemed me from all Evil bleſs the Lads.* They ſay, *This Angel was Chriſt. Anſw.* Scripture ſaith, it was an Angel: *Hoſ.* 12. 4. ſaith, *He had power over the Angel.* I dare not call *God* an *Angel*, though Angels may be called Gods, as Princes be. If Chriſt had then no Nature but the Divine, I ſhould ſuſpect it is Arianiſm to call him an Angel, or Meſſenger of God. If he had a Body, then was it Ubiquitary: Or had he infinite numbers of Bodies? Or could he be but with one in the World at once?

For my part, I have had many Deliverances ſo marvellous, as convinceth me of the Miniſtry of Angels in them, (not here to be recited.) But I am ſatisfied, that there is no leſs of the Preſence and Efficacy of the Father, Son, and Holy Spirit, when he

he useth and honoureth any Instruments, Angels, or Men, than if he used no Means at all. As I will not desire so to alter the stated Government and Order of God, as to expect here visible Communion with Angels, nor will offer them any unrequired Worship; so I would not unthankfully forget how much we receive by them, from Christ, and how much we are beholden to them, and to God and our Redeemer for them. And I hope they will shortly be a Convoy to the Soul of this poor *Lazarus*, to *Abraham's* Bosom, or to the Paradise where I hope to be with Christ, *Amen.*

One thing more I think meet to mind the Reader of, that he may not lose the Benefit of these Histories: That is, How to discern a good Spirit from a bad. The Scripture telling us that three things are the Characters of Devils, *Lying*, *Malignity* and *Hurtfulness*, (*Joh.* 8.) which include all Uncharitableness, Revenge and Division, we may certainly gather, that it is a Diabolical Spirit that promoteth these, whatever the Pretences are.

1. The Antichristian Errour, called *Antinomian*, that would set Christ against Christ, and make Men believe that his Death hath made all our Obedience to his Government a thing that shall never do us any good, (being called Works,) and all

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our Sins againſt his Grace to be ſo harmleſs, that we ought not to think that we ſhall be ever the worſe for them; and that the Elect that live in Perjury, and Murder, and Adultery, or any other Sin, are not perjured, Murderers, Adulterers, becauſe now they are Chriſt's Sins, and not theirs, (with many ſuch Reproaches of Chriſt, called by the *Criſpians*, the Exalting of him.) Theſe certainly are from Devils, and God doth notably diſown them, as the fore mentioned Inſtances of the *Ranters*, and thoſe in *New England*, mentioned by Mr. *Weld*, do ſhew. And the doleful Form of Mr. *Davies* Congregation, about *Rowel* in *Northamptonſhire*, of the Madneſs, Blaſphemies, Barkings and Beaſtility there, I leave to the Enquiry of ſober Perſons: Though I am no Witneſs of it, the Reports are ſuch as are not meet to be ſilenced.

Mr. *Samuel Criſpe* hath publiſhed this Week a Book, as againſt me, in defence of his Father; telling the World, that he underſtands not what he writeth of, and ignorantly defending what I affirm, and confuting his Father, thinking it a Defence of him.

I deny not but a *Criſpian* may be a Chriſtian, while, through Ignorance, he believeth not his own Words. But he that will but read the Scripture, and particularly, the Texts cited by me in my *Confeſſion of Faith*, ſhall

ſhall ſee how fully Chriſt hath confuted *Criſpe*, and vindicated his Mediatorial Office

II. And all thoſe Principles, Paſſions and Practices that are againſt the Love and Concord of Chriſtians, whatever pretence of an Angel of Light, or other Miniſters of Righteouſneſs, may be their Cloak, are undoubtedly from the dividing Devil.

III. And more evident is it that it is no better Spirit that inſpireth all the Slanderers, Silencers and Perſecuters of the faithful Miniſters of Chriſt; and thoſe that make and execute the Laws for the impriſoning and ruining of the moſt conſcionable Chriſtians, for their avoiding notorious Sin, or, at leaſt, for doubtful Infirmities, incomparably leſs than theſe Perſecuters (Clergy or Laity) are guilty of. By their Fruits you may know what Spirit actuateth theſe Men. Wolves, Thorns and Thiſtles are known by Hurtfulneſs. Chriſt's Miracles were, Doing Good, and Healing: But Devil's Work is Hurting, and Deſtroying.

And let thoſe Men and Women think of it, that cannot forgive, but are ſet upon Revenge. Mark whether Revenge be not the moſt ordinary Buſineſs of Witches, and of Devilized Souls; moſt of theſe Hiſtories tell it you: Therefore Chriſt telleth us, that if we forgive not, we ſhall not be forgiven; ſo contrary is he to the Diabolical Spirit

Spirit of Revenge, though yet he hath juſt and puniſhing Governours.

Were but the Hiſtories of Witches and Apparitions well conſidered, it would help Men to underſtand, that Devils make no ſmall number of the Laws and Rulers that are made in the World and have no ſmall number of honoured Servants, and are the Authors of moſt of the Wars in the World: So that the Phraſe, *Rev.* 3. [*The Devil ſhall caſt ſome of you into Priſon,*] ſhould not ſeem ſtrange. And I would I had no Cauſe to ſay, that this Mark of *Lying*, *Malignity* and *Hurtfulneſs* tells us, that many Sermons are made by Devils, and too many of the Books written by them, that adorn the Libraries of many learned Men.

And though Demons do good in order to do hurt, yet, by this Rule of Judging of Spirits by their Fruits, I cannot but think that (though there was a Mixture of Good and Bad) there was more of the good Spirit, than of the Bad, in moſt of the ancient Monks and Hermites, that lived ſo ſtrict and mortified Lives. And, as I find, not only by *Eraſmus*, but by the Complaint of Proteſtant Divines, that it was a Deſire of Liberty from the Papiſts Auſterities, that prevailed with moſt of the Vulgar to caſt off Popery; ſo the Caſe of many Monaſteries, their Mortification and Devotion, (though ignorant,) doth make me hope that

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in many such Monasteries there is more of the Spirit of God, than among the common worldly, sensual sort of Protestants. I that must say so of our well-meaning Separatists here, must say so of such Papists: For I find by the multitude of Instances in *Cæsarius* and others, that just as deep Repentance for former Sin, doth now bring many to think it safest to joyn with the Congregations, which they think are most strict: So before *Luther*'s time, it was ordinary, when God humbled any deeply for their Sin, to think that they must presently joyn with such as renounced the World and fleshly Pleasures, and minded nothing but Religion and Salvation. And thence it came to pass, that among the Papists, the Monasticks were called Religious, in distinction from Secular, and other sorts of Men. And as our separating religious Protestants do now demand of such as they admit to their Communion, an Account of some special Experiences of God's Work on their Hearts, in their Conversion: So did the Monasteries by such as they received. The aforesaid Author *Cæsarius* will tell you of multitudes of Instances how God converted Sinners, and brought them into their Religious Houses.

What can one think of all this, but that, as all that we here do is imperfect and faulty, and yet pardoned through Christ, to the

the Sincere; so among Papists, and honest Sectaries, there is much that is of God, and shall be accepted, though Satan, by their Ignorance and his Subtilty, do obscure and maculate the Lustre of it, and turn it into Scandal. For such is his Warfare against Christ and his Kingdom in this World.

God is good, and doth good; and will have Mercy, and not Sacrifice: And his Justice doth hurt, for a greater Good.

The *Devil* is a *Do-Evil:* And if he do Good it is to greater Hurt.

And Oh that I could get my own, and all Readers Hearts sufficiently affected with this Observation! That as all our Life is carried on in a Warfare, and Satan's Malice is both against Christ and us; so his great Work is, to draw us into some Sins which shall cloud the Glory both of the Grace and the Miracles of Christ, and damp the Comfort which we might have received by all his Mercies.

If he see an honest Christian zealously affected, draw him by Temptation of the Flesh into some Scandal, or by Ignorance into some false Opinions, and that Glory of all his Zeal is presently turned into Reproach. If he do but fall out with some of his Neighbours, and by Passion, or for Worldly Interest, offend them, all his Piety goeth not only for Hypocrisie, but for a

Reproach to Piety it self. Yea, if they fall but into Melancholy, and Impatience, and Discontent, the Devil sets them to affright Men from Religion, as we set up Mawkins in our Corn and Orchards, to affright the Birds.

The sad *Bewdley*-Story, before related, is an Instance that was sad to me. The *African* Story, before-mentioned, is more tremendous; of the Bishops whose Tongues were cut out by *Hunnerichus* the *Arrian* King's Command, and they spake well when their Tongues were cut out: *Victor Vticensis*, *Gazæus* and *Procopius*, that all then lived, witness it; and some, if not all of them, I remember, say, that they saw and heard them: And yet (say some of them) the Devil after overcame some of these same Bishops to commit Fornication with Women, and then the Miracle ceased, and they could speak no more.

Oh, how amiable would a holy and heavenly Life appear, were it not conspurcated with the Mixture of its Contraries? How beautiful would the Wisdom of a Saint appear, were it not dishonoured by the Mixture of Ignorance and Errour? How joyfully and thankfully could I review all the Wonders of Mercy that have filled up my Life, to this present Hour, had I not mixed those many Transgressions that must not be remembred without Grief and Shame, though

though through Christ they be forgiven? Though I can say that *Pride*, *Ambition*, and *Covetousness*, and *Worldly Preferments*, have not been strong enough to cloud my Comforts, yet, alas! what a multitude of Faults, by Carelessness, Incogitancy, Rashness, Passion, and Want of due Watchfulness and Tenderness of Conscience, have done it! Oh, with what joyful Praise to God could I peruse all the History of my Pilgrimage, did not this woful Mixture of my Sins damp and allay my Comforts; and by Indignation against my self, abate my Peace! I believe Forgiveness and Safety from Hell: But if (besides my near sixty Years Castigatory Pains) I did suspect, with *Augustine*, that there were a Purgatory hereafter, I should fear it; not out of any Doubt of the Sufficiency of Christ's Satisfaction, Righteousness and Merits to their proper Ends, but because I believe that he is my Governour, though by a Law of Grace and Faith, and that he is a Judge, and that he is not indifferent whether we obey him, or disobey him. If I believe not Christ, I am no *Christian*: And if I believe Christ's constant Doctrine, particularly, *Matth.* 5. and 6. and 7. and 25. I can no easier be made a *CHRISPIAN*, than I can believe the grossest Contradiction. And I now think this distinguishing Name as *useful* as was the Name of *Nicolaitans*. *Rev.* 2. & 3.

One thing more I desire to be observed, about the warfare between Christ and Devils; That both sides make great use of *Human Instruments*, especially of *Princes* and Pastors or *Teachers*, and *Parents*. These are the three great *Organes* (under Angels) appointed by God, for the Moral, Free Agency in promoting the Kingdom of Christ on Earth: And where these three are Faithful, O! How great a Blessing are they? Therefore it is the grand design of Devils, to Corrupt these three, and to make them Traytors to Christ, that is their Rightful Lord, and Enemies to his Work, and him whom they should Represent. No deadlyer Enemies to Children, then *ungodly Parents*. No deadlyer Enemies to the Worshippers of Christ, than Malignant, Proud, Ignorant, Worldly Clergy-men? No such Powerful Enemies to Kingdoms, as Ungodly, Ignorant Kings and Magistrates. O! How much *Good*, or *Mischief* may *One King*, or Supream *Power* do, by the great Advantage that God the Institutor of Government hath given them? *Asia*, *Africa*, *America* and *Europe*, are doleful Monuments of the Success of Devils, by making Princes, Priests and Parents their Instruments, corrupting them by Ignorance, and by worldly fleshly Baits! Mr. *Cotton Mather* in the Life of Mr. *Eliot* the *New-England* Evangelist, Reciteth this Account of his (*p.*93.) why the

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Lyn Indians were *all naught, save one, Because their Sachim* (or King) *was naught*: For they and the *Powwowes* or (wizards) like Priests, did with Malice, Threatning and Persecution, drive the People from receiving the Gospel, and praying to God. What a dangerous case through Mutual Hostility, and cruel Persecution, hath sometimes one Law, Political or Ecclesiastical, brought a Nation into; by locking the Church Doors against Unity, Concord, and Mutual Love, and by Stoning the Dissenters from such dividing Snares? And what a Blessing hath one good Prince; yea, one Reforming or Healing Law or Proclamation been to a Land?

What a Blessing to the Church, were such Bishops as *Ignatius*, *Cyprian*, *Basil*, the three or four *Gregories*, *Chrysostom*, *Proclus*, *Atticus*, *Augustine*, and such as they: And what Scandals and tearers were the contrary minded: Who by their Ignorance and Pride on pretence of Uniting, cut the Church and Empire into the Shreds, that yet continue, and were a grief to *Constantine*, and more to *Theodosius*; 2. To *Anastasius*, and to many a Worthy Emperour? And when they grew stronger, deposed their true Rulers the Eastern Emperors, and such as *Ludovicus Pius*, and kept up bloody Warrs against Emperors in the *West*, till they deprived most Kings of half their Government.

The

The God that fixeth the Course of Nature, so as that he will not for the Prayers of any make the Sun alter a Minute of its rising and setting time, nor alter the Spring and Fall, Summer and Winter, *&c.* Hath setled also a Subordinate order of *Free-agents* for Moral Government, and though he dispose of the Events of all Mens Acts, without causing their Sin, yet will he not usually violate that free order. It's Marvellous the Devils have so much power over Children and Men, as I have here proved, if but a silly wretched *Witch* consent; And how much more mischief may he do to Church and Kingdom, if he can but get Bishops, Priests and Princes, and Law-makers to consent.

Therefore above all other Resistance of Devils: O! *Pray hard for Wise* and *Godly* Kings and Magistrates, and for Wise and Humble and *Faithful Teachers*, and next for Family Piety. And if ever the Kingdoms, Churches and People be reduced to Wisdom, Unity and Sobriety, this must be the means according to Gods Established way.

FINIS.

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POSTSCRIPT.

§ I. HAving since received from Mr. *Gilbert*, the reverend Minister of the Place, a fuller Narrative of the strange Story near *Belfast*, I will insert his Letter.

Mr. Gilbert's *Letter concerning the Apparition near* Belfast, *in* Ireland.

Dear Sir,

YOur Last, of *July* the 6th, I received; and since that, I have again and again enquired farther into that Business of the Apparition of *Magdalen Loftin*, which died about *Novemb.* 1. 1685. of the Hurt she had received a Month before. And she appeared to *Thomas Donelson*, a Neighbour, four Weeks after her Death, in the House of *William Holiday*, near her own House.

There were then present in the said House, *William Holiday*, and *Helen* his Wife; as also *Sarah Lofnam*, Daughter in Law to the said Defunct; and some Servants and Children in the House; besides *Charles Loftin* and *Helen Loftin*, Children to the said Defunct; which are now all alive: And most of them were summoned to the following Assizes at *Downe Patrick*, and there deposed solemnly before the Bench, the several Circumstantials of the said Apparition. Which Apparition was thrice repeated, in the same Evening, to the said *Thomas Donelson*: And how he was horribly frighted thereby, and violently drawn out of the said House, before their Eyes, though they struggled hard to detain him; And that he was carried up and down, over Neighbouring Hedges and Ditches: And that her last Words to him were, "That she would trouble him no "more, if he did faithfully prosecute the "Cause of her Death; which she still "ascribed to the Blows which she receiv-"ed from the said *R. Eccleston* and *K. Hig-"gison*.

The said *Thomas Donelson* did accordingly repair to his Landlord, the next Justice, Mr. *Randal Brice*; who brought their several Examinations to Sir *William Franklin*, in *Belfast*-Castle, where was also present the Earl of *Longford*: Which said Depo-

Depoſitions were carried to *Dublin*, and there recommended to the ſpecial Care of Judge *John Lindon*, who was to come down the next Aſſizes of *Downe*: And the ſaid Trial, and Examination of the Witneſſes, were then mannaged at the ſaid Aſſizes, by Mr. *James Macartny*, Counſellor, in the behalf of *Charles Loflin*, the Plaintiff, to the Admiration of all the Bench, and of the Company there, in my Sight and Audience. So that the Matter was moſt notoriouſly known, and believed, through the whole Country. Nor was there any Cauſe of ſuſpecting any Fraud therein, they being all plain, honeſt Neighbours, well known to me, and my Pariſhioners, in the Pariſh of *Druonbeg*, in the County of *Downe*, and in the Province of *Ulſter*.

When you ſend to Mr. *Baxter*, pray, ſend my beſt Reſpects, deſiring both his Prayers and yours, as we moſt heartily recommend his continual Labours, and yours, to the Bleſſing of the Moſt High: In whom

I Reſt,

Your Cordially Affectionate,

Belfaſt.
Aug. 24. 1691.

Cl. Gilbert.

§. II. Whereas many wonder that the Devil can get down and up Childrens Throats, such great things as the Nails and pieces of Iron and Brass (as I have to shew,) a rude Story of that Pious and Excellent Phisition, *Fœlix Platerus*, makes me think it possible. Two rude fellows had at meat a Custard before them, he that first tasted it, found it Scalding hot, and dissembled it, to draw the other to it, who presently so scalded his Mouth with it, that in Wrath and Revenge, the next Spoonful that the other did eat, he forced the Spoon down his Throat: Which being in his Stomach, cast him into fear: But they both being shortly after again together eating, he felt a great pain in the *rectum inteſtinum*; and put his Hand to his Fundament, and pulled out the Spoon, and put it into his Companions Dish. The passage of this Spoon through all the inteſtines, seems harder than most of the Witchcrafts mentioned.

This confirmeth my Suspicion, that my Dear Friend Mr. *William Hopkins* case before mentioned, was but a Mistake, and not a Witchcraft; and that he might have swallowed in his Meat a piece of a Flesh-prick, and think it was a Bone, and forgot it; though I could not perswade his Wife and Neighbours to believe it.

I rather think the conceit, than Witchcraft, ſhortned the good Mans Life.

§. III. And I will not ſpare my ſelf, while I mention my Friend, though ſome will deride it, it may profit others, to tell you a ſmall Story of the Devils power on my ſelf. When I lived in *Ludlow* Caſtle at 16 and 17 years of Age (the Chaplain to the Council, being my Tutor) I that had been enſnared before in the pleaſure of old Romances, was ſtrongly tempted to the Love of Cards and Dice. The firſt overcame me a few Months: Having no skill at Tables, I agreed with the beſt Gameſter in the Houſe (Mr. *Richard Harriſon*, Clerk of the Kitchin, who died old, not many years ago in *Barbican*, at the Earl of *Bridgwaters*) to teach me for a price: When I did but know when the Game was loſt by the loſs of all my Men, after a Game or two, they told me my Game was loſt: And laught at me for not giving it up (other Skilful Gameſters looking on) I told them I would ſee the end firſt: They derided me, and Mr. *Harriſon* ſaid, *I will lay you ten Shillings to Six-Pence*: I laid down my Six-Pence; and he his ten Shillings: When I had caſt the Dice ten times, I had wone the Game. They ſtood amazed, and told mẽ, that if I had not had the ſame caſt of the Dice all the ten times that I had, no other

other could have got my Game. An Atheiſt will laugh at this as Fortuitous: But I perceived that it was the Devils Temptation to draw me to be a Gameſter: And I gave Mr. *Harriſon* his Ten Shillings again, and never plaid more.

I mention this, to tell ſome Ladies and others of great Note, that are Enſnared in the Love of that vile Time-waſting Sin of Cards and Dice (and Stage-plays,) that the Devil hath great power in ruling that which they call *Chance*: And that it is a greater Sin ſo to waſte precious Time than they are aware of; Beſides the vile corrupting of their Affections.

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